

February
1962



THE Instructor

FEBRUARY 1962

This lovely child is Christine Jackson, daughter of Richard W. Jackson, who is on assignment for the Church Building Committee in Europe. Christine is a little child, surely it is such faith and teachability which all of us should cultivate. Teaching the attitude of faith is the best way to teach by example—is soil enrichment for parents and teachers as well as children. It need never be routine, for faith is a living thing. And with the Lord through prayer! And who does not need frequent guidance in this age of change?

—Vigil H. Smith.

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"Set Yourself on Fire"

"He who would kindle another must himself first glow," This contemporary proverb says, in effect, "Set yourself on fire." Teachers, leaders, and exemplars of Gospel principles must do more than inwardly rejoice over possession of truth. They must view their possession as a combustible source of energy—capable of a tremendous release of energy as in a chain reaction. All that is needed is a fuse that can ignite.

May we suggest that the spark comes from service

to others. Find the boy or girl or adult neighbor who needs help and give it—not just financially, but in spirit and deed. This spark-like action will set your soul on fire and your good deeds will become a beacon for others to follow. When you fan a glow into a flame of action, then will the Spirit of God like a fire be burning. This magazine is a tinderbox of helpful suggestion. Read on.

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Lorin F. Wheelwright, Chairman.

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Dates indicate the time when enrichment material applies to specific lesson content.

• Indicates material has special value for the course or area though not keyed to a lesson.

First number is the month; second number is the day.

Numbers in parentheses are lesson numbers.

February, 1962, Volume 97, No. 2

COVER PHOTOGRAPH BY
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS



by President David O. McKay

If I were a Voice—a persuasive Voice—
That could travel the wide world through,
I would fly on the beams of the morning light
And speak to men with a gentle might,
And tell them to be true. . .¹

The True Meaning of Loyalty

BEING true means loyalty; loyalty means fidelity. Its synonyms are: faithfulness, allegiance, constancy, homage. Its antonyms are: treason, treachery, perfidy.

The call of our young men and young women today is not to fight the hostile Indians, to build stockades, nor to point the plow for the first time into the sterile, stubborn glebe as our grandparents had to do; but they face problems equally great and stupendous in their effect upon the future welfare of humanity.

Theirs is the responsibility to send out the lifeline to stranded nations and carry forward the banner of peace, liberty, and good will as a guide for baffled nations to follow. It is the youth of today, taught in the ways of mortality and in the strength of spiritual attainment, who must stand adamant against the false ideologies that would undermine the tried and tested ideals and truths of the Pioneers who worshipped the God of truth, and chose the Gospel of Jesus Christ as their philosophy of life.

The leadership that is demanded of youth today is not attained by chance, nor fostered by indulgence. It demands careful preparation—a preparation that should constantly be impregnated by the sweet spirit of four loyalties, namely:

Being honest with yourself, or *Loyalty to Self*.

Loyalty to Parents. Our debt to our parents is unpayable except in one way, and that is by emulating their ideals and bringing joy to them in their old age and satisfaction to those who have gone before by keeping ourselves clean and wholesome.

Loyalty to Country. A great writer has said that "the destiny of any nation, at any given time

depends on the opinions of its young men under five and twenty."² Apply that truth, and accept it as a fact.

In America there are enemies in the forms of "isms." I call them anti-Americanisms. Only a few of the leaders fight openly—most of their army carry on as termites, secretly sowing discord and undermining stable government.

Our young men and women, and all members of the Church, should have nothing to do with secret combinations and groups antagonistic to the constitutional law of the land, which the Lord "... suffered to be established," and which "... should be maintained for the rights and protection of all flesh, according to just and holy principles; ... Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (Doctrine and Covenants 101:77-80.)

The next is *Loyalty to God and Truth*. Our belief in equality and brotherhood is a Christian heritage and is a vital force in the Restored Gospel of Jesus Christ. It is the responsibility of the Church to educate its members to realize that no man is unwanted; that every soul is unique and has a life to live made up of momentous chances which will make or mar his own life and the life of the community, and mankind in general.

To cherish these loyalties, to make popular these ideals, the world needs men and women of unimpeachable character.

Man has a dual nature; one is related to the

¹Charles MacKay, "If I Were a Voice," *Poems of Inspiration*; Halczy House, New York, N. Y.

²Goethe.

(For Course 18, lesson of February 25, "Purity," and lesson of March 4, "Reverence"; for Course 25, lessons of February 4-25, "Human Nature Can Be Improved"; and for Course 26, lessons of April 1 and 8, "Honesty.")

earthly or animal life; the other is akin to the divine, a direct offspring of divinity. Whether a man remains in the animal world, yielding without effort to the whim of his appetites and passions and slipping farther and farther into the realm of indulgence, or whether, through self-mastery, he rises towards intellectual, moral, and spiritual enjoyment, depends upon the choices he makes every day, every hour of his earthly existence.

"Man has two creators—" says William George Jordan, "his God and himself. His first creator furnishes him the raw material of his life and the laws in conformity with which he can make that life what he will. His second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts."³

We need not shut our eyes to the fact that too many of the young folk respond to the call of the physical because it seems the easy and natural thing to do. Too many are seeking short cuts to happiness. It should always be kept in mind that that which is worthwhile in life requires effort—strenuous effort.

Persons who condemn their will to the service of their appetites suffer the penalty. We shall never escape that law. In their yearning for a good time, young people are often untrue to themselves by indulging in things which appeal only to the baser side of humanity, four of the most common of which are: vulgarity, drinking and petting parties, unchastity, and irreverence.

Vulgarity is often the first step down the road of indulgence. To be vulgar is to give offense to good taste or refined feelings. A young man who would tell a vulgar joke in the presence of ladies discloses a nature leaning toward that which is low and coarse. A girl who would encourage it and laugh at it is, to say the least, taking a step toward that which is crude and unrefined. We can keep it out of our lives. We may hear the vulgar joke, but we need not laugh, and certainly we need not repeat it.

I think it is right, indeed essential, to their happiness that young people meet in social parties; but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Such indulgence weakens character, discredits the family name, robs the future wife or husband of a priceless treasure, and sows seeds that may ripen into bitter fruit of marital suspicion, unhappiness, and divorce.

A girl who sacrifices self-respect for social popularity debases true womanhood. A spotless character, founded upon the ability to say *no* in the

³William George Jordan, "The Kingship of Self-control." *The Kingship of Self-control*; Fleming H. Revell Company, Westwood, New Jersey; page 7.

presence of those who mock and jeer, wins the respect and love of men and women whose opinion is most worthwhile. Drinking and petting parties form an environment in which the moral sense becomes dulled and the reins of unbridled passion loosened.

In the Church of Jesus Christ of Latter-day Saints there is but one standard of morality. No young man has any more right to sow his wild oats in youth than has a young girl. He who comes to the bishop to ask for a recommend to take a pure girl to the altar is expected to give the same purity he expects to receive.

Disloyalty: When, instead of high moral principles, a life of immoral indulgence is chosen, and a man or woman gets far down in the scale of degeneracy, disloyalty is an inevitable part of his or her nature. Loyalty to parents becomes quenched; obedience to their teachings and ideals is abandoned; loyalty to wife and children is smothered in base gratification; loyalty to Church is impossible and is supplanted by a sneer at its teachings. The perpetrator is then left to himself to kick against the pricks and fight against God.

Finally, a man who is untrue to himself—and a woman also—becomes irreverent. When there is moral looseness, irreverence is an inevitable consequence. No man will rise high who jeers at sacred things.

Man is a dual being, a physical and spiritual entity, but his spiritual side is the all-important part. The body with its five or more senses, with its appetites and passions, is essential to life and happiness, but in the ultimate analysis it is only a means to a higher end. When man makes its gratification an end in itself, he frustrates the purpose and descends to sensuality.

Spirituality is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's most satisfying experiences. Being true to self and loyal to high ideals develops spirituality.

The real test of any religion is the kind of man it makes. Being honest, true, chaste, virtuous, and doing good to all men are virtues which contribute to the highest acquisition of the soul. It is the divine in man, the supreme crowning gift, that makes him king of all created things, the one final quality that makes him tower above all other animals.

With love in my heart, I say to all young people, *Be honest with yourself.* Loyalty is a virtue next to love, and the Church proclaims to all the world the necessity of loyalty to God and loyalty to man.

Organize...Deputize...Supervise

FOR LARGER CLASS ATTENDANCE

In Yale Ward of Bonneville Stake on Oct. 22, 1961, there was an attendance of 111 persons at the Sunday School Gospel Doctrine class.

The ward membership in Yale Ward, as reported in the September monthly report, was 486. The class attendance on that day was 23.3 per cent of the entire ward population. Following is Class President Clarence L. Madsen's account of how it was done.—*General Superintendent George R. Hill.*

IT is said, "An honest confession is good for the soul." I must reveal that for a time I was inactive insofar as Sunday School was concerned. During a change of class officers, however, my name was mentioned; and I was selected as a member of the presidency in the Gospel Doctrine class of Yale Ward. In due time I was sustained its president.

The challenge of my position merited the assistance of the best help available. The Yale Ward is the smallest in membership in the Bonneville Stake and through necessity had almost every active member working in some organization. It was necessary, therefore, to invite inactive people in the Sunday School to assist me and my assistants.

The three members of the presidency, the secretary and treasurer would meet each Sunday prior to Sunday School to check the progress made in reorganizing our Gospel Doctrine class.

One of our first objectives was to complete rosters of the then active, inactive, and potential members and to prepare a card file for each. On these cards we registered the name, address, phone number, birth date, occupation, priesthood (for the male members), Church activities (past and present), special training, hobbies, and remarks. We used cards of four colors—white for the alphabetical file for the entire group, then duplicate yellow cards for the active members, buff for the potential members, and blue for the inactive. This card file is the heart of the whole system.

With our card system completed, we had a vision of the great amount of missionary work required to fulfill our objectives. This was no one-man's job. "In unity there is strength" and "in activity there is life." We organized our committees and divided the responsibility so no one would be overworked and so that many would be called into activity.

My two assistants were each responsible for the competitive enlistment teams, No. 1 and No. 2, with five each to assist them. They were responsible for the activity and social committees. I supervised my two assistants and was responsible for the publicity,

welfare, finance, and greeters' committees. We also have a very capable secretary, an assistant secretary, and a treasurer. Our slogan is: "Organize—Deputize—Supervise."

Each week the enlistment workers gave their report to their supervisors who, in return, completed a combined report which was given to the secretary and thence to the president. An executive who understands his job gets his people to do the work and share in the blessings, instead of doing it all himself. Each month a meeting is held with the supervisors and committee chairmen and class instructor.

When we started, we had an average of 39 members attending. We resolved to increase this 100 per cent in 90 days; and, through faith, loyalty, and working together, this objective was achieved.

Imbued with the spirit of the missionary, our workers, now numbering approximately forty, united together; and, by personal calls, use of the telephone and "leading members by the hand" they were rewarded with increased activity among those who were potential or inactive. Soon our active enrollment totaled 100. Our effort now is to keep them coming.

Our social committee plans three parties each year. These have been well attended, and members are encouraged to bring friends and neighbors to these parties. Then, too, the greeters' committee has two members selected each Sunday (usually a man and wife) to greet all members, make them welcome, and encourage them to come again. This is in addition to the greeting from our class instructor.

Our committee on finance has succeeded in securing funds through generous contributions from class members in advance of needs so we remain financially sound at all times.

In an all-out drive for our "Hundred Sunday," we solicited the cooperation of our ward bishop and our Sunday School superintendent, from whom special invitations were extended to a group who never had attended Sunday School. Twenty from this list came for the first time, and the total present was 111 people, only four of whom were visitors.

At the beginning of the year, we took on an objective to place a manual in the hands of each member. We were surprised with the results; over 100 manuals were sold.

Brother H. George Bickerstaff, our devoted teacher, devised a program whereby the membership could read the New Testament within the year

(Concluded on page 51.)

—(For Course 23, lesson of March 25, "Your Stewardship"; and for all teachers and administrators.)

HONESTY . . .

by John J. Hunter*

THE professor walked into the classroom carrying a small packet which was immediately recognized by the students as an examination form. All the students suddenly realized that the class was soon to be exposed to a "snap quiz." Such an event often occurred in other college classes, but Dave was not expecting such an unannounced examination in his English class. The professor passed out the examination papers, announced that all the students were expected to abide by the honor system and thus receive no aid from others during the exam, and then left the room.

The test was most important, for the end of the term was approaching; and Dave knew that if he wrote an excellent paper now, he would receive a "high grade" and he would be able to maintain his scholarship (grant). However, one look at the test told Dave all he needed to know—the questions covered the chapter which he had failed to read.

Most of the students in the class were also unprepared. As soon as the professor left, one student commented that the teacher had played a "dirty trick" on the class by giving an unannounced exam and, as far as he was concerned, he thought that it was just "fair play" to use his notes concealed in his textbook. Presently, the whole class began discussing the questions and using material, completely disregarding the instructions of the professor. What was Dave to do? He realized that all the students would receive a high grade; and, if he did not cheat, his grade would suffer, and his scholarship might be discontinued.

Dave was a good Church member. He paid his tithing and kept the Word of Wisdom. He attended his meetings and knew that the Church stood for high principles of conduct. But Dave did not stop to think of anything but his present predicament and thus used answers supplied by others.

Recently a severe fire broke out in the Southern California area, burning many large and expensive homes. The radio reported that a home containing a book collection of over fifteen hundred first editions burned to the ground. The owner had just



The students looked dismayed as their professor passed out examination forms and left the room.

enough time to carry out items which could be grabbed in her two hands. What did this woman rescue when she had little time to think the problem through? She did not save a single valuable book from the collection, but grabbed several books of Blue Chip trading stamps.

The illustrations above point out problems which suddenly appear directly in the path of the unsuspecting. Time is not then available for a careful weighing of all elements in order to arrive at an adequate conclusion. People of all ages are suddenly confronted with unexpected problems: Should I cheat? Should I associate with such a group of people? Should I support such an organization? There seldom is time to study alternatives in such sudden situations.

Students and others can more readily solve such questions if they will simply follow the Boy Scout motto: *Be prepared*. The modern football team will

(For Course 26, lessons of April 1 and 8, "Honesty"; for Course 6, lesson of February 25, "Truthful—and We Are Strong and Free"; and for Course 18, lesson of April 15, "Truth.")

*Brother Hunter is a law student at the University of Southern California and is a seminary teacher in the Wilshire Ward of Los Angeles Stake. He holds his B.S. and M.S. degrees from Brigham Young University. While at BYU he was chairman of elections and chairman of the honor council, and served as first counselor in the BYU Fourth Ward bishopric. Brother Hunter filled a mission to South Australia, where he was second counselor to President Thomas S. Bingham and President John O. Simonson. He is the son of Elder and Mrs. Howard W. Hunter. He and his wife, Louine Berry Hunter, have two sons.

... What Shall It Profit a Man?

review films of its opponent before clashing on the gridiron and will develop certain defenses to meet the opposition. The space program of the United States presents another example of preparedness, for millions of dollars are spent to preserve the life of the astronaut riding the capsule. Every precaution is taken to insure his safety before the launch, during the "countdown," during acceleration and flight. Every step of the flight has been "dry flown" time and time again. All those involved know what to do if trouble develops. If such elaborate measures are taken to protect a life, such "insurance" is much more important to save one's soul.

How can the student and others prepare for problems which will call for honesty and integrity? A simple formula might help to solve many of the difficulties.

First, one must realize that he is a Christian. A true Christian practices the eternal truths taught by the Saviour. The Master said, "... let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you." (Doctrine and Covenants 51:9.) And Paul said, "... do no evil; not that we should appear approved, but that ye should do that which is honest, ..." (II Corinthians 13:7.) Clearly we are commanded and expected to be honest. In the English examination, Dave realized that he should have been honest. Dave's failure was in not following the next step of the formula, and this is the failure of many of us.

Second, after one realizes his responsibility, then he must follow the lead of the Master through

a personal commitment. Dave never realized that his Sunday School teachings really affected his life. He never "anticipated" events which could happen to him which would cause him to be dishonest. We are all tempted. What will we do when such a temptation faces us? There may not be time to think. We must commit ourselves *now*, realizing the great blessings which will thereby be ours, now and hereafter.

Had Dave weighed the problem before he faced it and decided in advance to follow the Saviour's way, he would not have faced such a serious decision when confronted with the temptation under pressure of time.

The time to decide whether or not we should drink is not when we are invited to take a cocktail; the time to decide whether we should cheat or be dishonest is not when we are faced with the examination or some other disturbing circumstance. These decisions should be reached long before the event.

The Lord has stated that "... my thoughts are not your thoughts, neither are your ways my ways, ..." (Isaiah 55:8.) We cannot follow both Christ and the ways of the world. We are promised great blessings if we *now* choose to follow Him. The decision is easier to make prior to the temptation. After a wrong choice has been made, it is easier to continue making wrong choices. Christ called us to follow Him *now*, to be honest *today*, to live the Gospel continuously. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

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OUR PATRIARCH TO THE CHURCH, ELDRED G. SMITH, ANSWERS THE QUESTION . . .

What Is a Patriarchal Blessing?



PATRIARCH
ELDRED G.
SMITH

IF we asked the people in the world what an evangelist is, they would tell us it is a missionary; but Joseph Smith said that an evangelist is a Patriarch. (*Documentary History of the Church, Vol. III; page 381.*)

The word "patriarch" contains two sections: "patri," meaning "father," and "arch," meaning "chief." "Patriarch," therefore, means "chief father." The words father and patriarch, then, are synonymous.

In the Church, however, we have two types of fathers, or patriarchs—a natural "father" and an ordained "father." The ordained "father" we call a patriarch. Every father in any home then is the patriarch of that home. A patriarch in any home may bless the members of his family. The authority of that blessing depends upon the authority the father holds. If the father holds the Melchizedek Priesthood, he may bless members of his family by the authority of the Melchizedek Priesthood. Every father holding the priesthood has the right to perform all the ordinances of the priesthood among the members of his family to the extent of the authority of the priesthood which he holds.

Of course, all actions of the priesthood must be taken under proper authority, so that if a man has a son who is to be ordained a deacon, after the proper steps have been taken to approve the ordination of his son as a deacon, he may, if he holds the Melchizedek Priesthood¹ and under the direction of the bishop, perform that ordinance. He has that right. And so it is with the other functions of the priesthood, depending upon the priesthood which the father holds.

A father may administer to his own sick children if he holds the Melchizedek Priesthood; and, in fact in these instances, he should be the first one in line to do so.

The difference between the type of blessing that a father, being an elder in the priesthood, would give to his children and that which a stake patri-

arch would give is that the father in the home would not have the right to give the declaration of lineage nor to have the blessing recorded in the Church archives. His blessing may be written down and kept for the family record. But the patriarchal blessing given by an ordained patriarch is the only blessing that the Lord has required to be recorded by the Church.

A patriarchal blessing, in declaring lineage, does not always need to declare genealogy—it is not a short cut to genealogy. He declares the blessings. Consideration of genealogy may have its effect in assisting the patriarch, but we are mixtures. Many of us are mixtures of several tribes of Israel, and so it is the right of the patriarch to declare that line through which the blessings of Israel shall come. This declaration and the other sealing blessings that are required in a patriarchal blessing are all recorded and filed in the Church archives.

I know cases where children in a family have received patriarchal blessings from their stake patriarch and, in addition to that, have received a blessing from their father when they left home to go to school, to go on a mission, to go into the service, to get married, or on similar occasions when they started some new venture in life and when they needed the help of the Lord to guide and direct them.

I wonder how many of our young people are taking advantage of the opportunity which is theirs to claim a father's blessing? I wonder how many LDS students currently enrolled in college received a patriarchal blessing or a blessing from their father before they went to college? I wonder if we are magnifying the priesthood which we hold by giving our children a blessing. It is a wonderful experience, and I am saying this from firsthand

(For Course 8, lesson of April 15, "Israel in Egypt"; for home use; and of general interest.)
¹See also Doctrine and Covenants 20:48, 64.

knowledge. It would thrill you to have one of your children come to you and claim a father's blessing, and such a blessing may be given as many times as desired.

People want to know why it is recommended that only one patriarchal blessing be given by an ordained patriarch. When an ordained patriarch has given a blessing with all the requirements of the declaration of lineage and the sealing blessings and it is on record—recorded in the Church archives—then it is superfluous to keep repeating that same thing over again and putting it on record. It just fills up space in the Historian's Office unnecessarily. The Lord only requires that it be recorded once. Additional blessings may be given, but not necessarily by a patriarch. These additional blessings should be given by the father who is the patriarch of his home.

If a person is to receive only one patriarchal blessing, the question naturally follows, at what age should a patriarchal blessing be received? It is strongly recommended that it not be done under 12 years of age, but the age depends entirely upon the individual. He should be old enough to understand its purpose and meaning. It should come at a time when the individual has a desire to be of service to others, when he has a desire to do the work which the Lord desires of him. He should be old enough to understand the history of Israel and the blessings of Israel. He should be of an age when he begins to feel the "loosening of his mother's apron strings" and has a desire to make something of himself in serving the Lord in his life.

I do not know how we can over-emphasize the importance of patriarchal blessings. We must not wait until we are troubled and then go to the Lord through His holy servants. The Lord does not intend to solve our problems for us. He gives us special problems for our good, to teach us to make decisions; because through making those decisions and through those trials, we have the privilege of growing. The Lord does not intend to take that privilege from us.

Many things are not mentioned in our blessings which come about normally and naturally by our everyday activities and faithfulness. The blessings given by a patriarch are usually the outstanding things which might happen if we work a little harder to get them and exercise a little extra faith. If it were a declaration of all that will happen in our lives, it would take a large volume to put it in. A patriarchal blessing is usually about one page, sometimes more or less, of typewritten statements. It is impossible in that short time to give the outline or blueprint of all that is going to happen in our lives. It is a record of the outstanding things which might happen if we put forth a little extra effort

and faithfulness and seek the guidance of the Lord a little bit more, usually that which might be hardest for us to accomplish.

Too often people get the idea that when they go to the ordained patriarch, he has some special power and that he can take out of an imaginary pigeonhole a special blessing that is for them. Some hold that he or any other patriarch at any time in their lives can reach in and get that one particular blessing and that it will be the same identical one, word for word, if a second one is given. That is not so.

In other words, that is putting it down to the point of predestination—that we are given the promise of what will come. There is no such thing as predestination in the Gospel of Jesus Christ. Predestination is linked with fortunetelling. Fortunetelling and patriarchal blessings are as far apart as light and darkness, as black and white. There is no relationship between a patriarchal blessing and fortunetelling. Fortunetelling is a declaration of what will happen, which implies predestination; and predestination is Satan's doctrine.

A person having received a patriarchal blessing himself has the first right of interpretation of that blessing. He is the one who should have the copy. He should be the one to study it and work for its fulfillment. No one else has a right to a copy of the blessing without his permission, because it is his and belongs to no one else.

If we can discover the keynote in our blessings, it will be an index to point the way of life for us, or the path that we should follow in order to serve God. These blessings are an eternal anchor for our souls with the Lord. They are just as eternal and binding upon us, through our faithfulness, as were the blessings given by Adam, Abraham, Jacob, or any other patriarch of past times.

If we keep our own blessing with us and there seem to be things we do not understand, through continued faith, the time will come when the interpretation will be given to us. Some of the interpretations may be fulfilled by our descendants. We are now in a large part fulfilling some of the outstanding blessings given to the children of Israel by their father. We may not realize all of the blessings in our lifetime. They may be fulfilled after our death or by our descendants. There is no particular time limit to the fulfillment of blessings. They are sometimes realized in different ways from what we expect. But as long as we live worthy of our blessings, we have an anchor upon the promise of the Lord that they will be fulfilled.

The fulfillment of all blessings is based on our faithfulness. We must earn what we get, but we get what we earn.

How do we obtain integrity?

by Marshall T. Burton

AS we look back on the great drama of time, some men's voices echo loud and clear, even though their entrances and exits upon the stage of life have long since passed. Why have they so lived? Because, we say, they were men of integrity. The word "integrity" implies the quality of being complete or undivided. Therefore, these men are not remembered because of their vast kingdoms nor ruthless rule; these men are remembered for their complete and undivided dedication to a just and noble cause.

Although the quality of integrity is desirable and should be sought by all, developing it is a commandment to those who are members of Christ's Church. There should be no partial or incomplete commitment. The standard must be complete dedication to our Lord and Saviour. "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (*Matthew 22:37*.) When we refer to integrity in this context, rather than in its usual context of strength to resist a specific temptation or temptations, it takes on a deeper and more significant meaning. This may be illustrated by looking at ourselves as artists. Each man is engaged in developing a great mosaic. This mosaic will represent his life when it is completed. It will be composed of all of his reactions to the beckonings of his Father in relation to the law that he has received. Indeed, this mosaic will be a man's gift to his God.

Now, just as the artist desires to express a great idea and thus places every piece in his mosaic with great care and only as it enhances the finished product, so the orienting and determining pattern for all our actions becomes the Christ-like life. Thus, we no longer live the Word of Wisdom because our health might be impaired if we did not; but rather, because to violate it would not be consistent with the beautiful pattern of a Christ-like life. Lying, cheating, stealing, and exploiting of other people would never be engaged in because they would be inconsistent with our life's goal. We

would no longer refrain from moral transgression because of fear of punishment or social ostracism, but because our mosaic becomes beautiful, worthwhile, and Christ-like when we use the pieces of personal purity and self-control rather than lust, desire, and passion.

At this point, one might ask, "If a man becomes completely dedicated in patterning his life after Jesus Christ, would he not become stereotyped and void of individuality?" The answer is, "No!" Each of us has separate, distinct, and worthwhile talents; and, if we develop and use those talents to their fullest within the framework of the principles and ordinances of the Gospel of Jesus Christ, we will find that each man's mosaic has a unique and priceless beauty.

As one considers integrity in this light, the reason for obtaining it becomes apparent from the scriptures. Jesus summarized it in this way:

... *Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life FOR MY SAKE AND THE GOSPEL'S, the same shall save it.* (*Mark 8:34, 35.*)

In our dispensation, the great promise has been reaffirmed:

... *They are gods, even the sons of God—Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's. And they shall overcome all things. These shall dwell in the presence of God and his Christ forever and ever.* (*Doctrine and Covenants 76:58-60, 62.*)

Yes, those who exhibit integrity in the cause of Christ receive their reward, not because they have sought after it, but rather because they have earned it.

Next we might ask, "How do we obtain this integrity?" Again we find the answer in the words of our Saviour: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*John 7:17.*)

The scriptures also make very plain the fact that no man can know that Jesus is the Christ without the Holy Ghost: "... no man can say that Jesus is the Lord, but by the Holy Ghost." (*1 Cor-*

(For Course 18, lesson of April 1, "Integrity"; for Course 6, lesson of April 29, "Free—and We Form No Bad Habits"; for Course 10, lesson of March 25, "Communion in the Desert"; for Course 12, lesson of February 18, "In the Service of the Lord"; for Course 14, lesson of February 25, "The Temptation of Jesus"; and for Course 26, lessons of April 1 and 8, "Honesty.")

inthians 12:3.) If we are to have complete dedication to a cause, we must be absolutely convinced of the worth of the cause.

First, then, since we gain the knowledge of the reality of Jesus Christ only as we experience the companionship of the Holy Ghost, we will make every effort to live so as to be worthy of that companionship. As we search into the revelations of the Lord, we become aware that we cannot expect to be filled with the Holy Ghost just because we have been confirmed a member of this Church. The glorious blessing of having this constant Guide in our lives comes only through continual hungering and thirsting for righteousness. The more diligently we seek, the more sublime becomes the penetrating and soul-stirring message that He does live. The more dedicated we become, the more we strive to come into perfect harmony with Him to whom we are dedicated. Assuming that we all desire this, we might well ask for some practical suggestions.

Let us ask a few simple but searching questions: How long has it been since you visited a sick friend, neighbor, or ward member other than by assignment? When was the last time you dropped in to see the lonely, the shut-ins, or the grief-stricken at some time other than as the customs of society dictated? Do you search the scriptures regularly and prayerfully, or is that a task you intend to do tomorrow? Maybe to get started it would be helpful to set up a reading schedule so that those good intentions could become realities. How long has it been since you *really communicated* with your Father in heaven? When you pray, do you just talk, or do you listen as well? How long has it been since you bore a witness, not just preached a sermon? Do you endeavor to make your service in the Church a service of love, or is it just a service of convenience or obligation?

These ideas are by no means complete. Let us frequently engage in self-interrogation and soul-searching. In fact, if we would become men and women of integrity to Jesus Christ, we must continually realign our lives with His. As we endeavor to do this, how profoundly significant become the words of the Lord to the Prophet Joseph Smith while he was in jail at Liberty, Missouri. Joseph's integrity was beyond question and God's promise supreme: "... fear not what man can do, for God shall be with you forever and ever." (Doctrine and Covenants 122:9.)



How long has it been since you visited a sick friend, neighbor or ward member other than through assignment?



When was the last time you stood before a congregation to bear a witness, rather than just to preach a sermon?



Do you endeavor to make your service in the Church a service of love, or is it just a service of obligation?



THRUST^a IN YOUR SICKLES

by Robert W. Daynes*

ON the steep slopes of the beautiful Austrian Alps, bearded farmers can be seen shearing grass. As my missionary companion and I observed them, we noticed that each farmer had a sharpening stone nearby. The reason for this was apparent. The farmer's sickle, when it became dull, was almost useless to him. The unsharpened tool would do no more than to brush through the long blades of grass leaving them uncut. While watching this, I thought to myself of an expression that the Lord used pertaining to missionary work.

... The field is white already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength. (Doctrine and Covenants 33:7.)

Certainly these metaphorical sickles, in order to reap effectively, have as great a need of being sharpened as those literal ones used by the farmers on the mountain slopes. The missionaries of the future will soon take these sickles in hand. The blades must be keenly whet. What stones can our young men use to sharpen their sickles for the harvest?

Concerning this subject, a number of returned mission leaders were asked the following question: "Knowing all you know about the situations that a missionary meets in the field, and if you were going to serve a mission for the first time, how would you prepare to be the most effective missionary possible?" A group of priests and young men looking forward to missions were asked:

(For Course 25, lesson of April 1, "An Ideal Concept of Maturity"; and for Course 12, lesson of March 11, "Preparation for the Ministry.")
*Brother Daynes is a student at the University of Utah. He served a mission to Austria, where he was a counselor to President W. Whitney Smith and was a branch president. He is now serving as priests quorum adviser in the Monument Park Ward, Monument Park Stake.

"What can a young man do to prepare himself? and what are you doing?"

The above sources, prayerful thought, and my personal experience as a missionary lead me to the following conclusions: The Lord needs *well-rounded, mature, balanced* individuals to teach His Gospel. We can help our future missionaries to develop this well-balanced missionary personality by directing their preparation:

A. Spiritually. In teaching the Gospel we are dealing with things of the spirit, and the spirit cannot be taught through the power of man. A prospective missionary must therefore realize that he must be able to obtain the help of the Lord and understand the principles through which the Lord works. This testimony and understanding can be gained through:

1. Prayer. A young man's greatest source of help on his mission will be the personal talks he has with his Father in heaven. He should learn to communicate with the Lord as if the two of them were in the same room. He should know that he can reason and discuss with his Heavenly Father just as easily as he can with his earthly father.

2. Study. When an elder is on his mission, he hardly has time for extensive reading and study of the scriptures. What a help it is to him if he has already acquainted himself with the standard works! "A knowledge of Church history and an understanding of the conditions behind the revelations of the Doctrine and Covenants would have been extremely valuable," related a returned supervising elder. A systematic daily schedule of 15 to 30 minutes of Gospel study will be invaluable to the prospective missionary.

3. Church, seminary, and institute classes. "Many times when I was confronted with an argu-



ment or situation that I was unable to solve, I remembered things that I had learned years before that related to the subject. How grateful I was for these teachings that I thought I had forgotten," stated the former second counselor of a European mission presidency. These things that we learn through regular attendance at our meetings remain in our conscious or subconscious minds, and they are there when the Lord needs to inspire the use of them.

B. Psychologically. Attitude is all-important. Can the new missionary follow instructions? *Can he support his leaders? Can he work hard?* Can he devote himself entirely to the work of the Lord? Attitude correlates directly with the time it takes a new elder to adjust to the life of a full-time servant of the Lord. This correct attitude can be developed through application of the aforementioned section on spiritual preparation. It can be helped greatly through good training on the part of the parents. Taking responsibility, such as good, hard summer work, gives a young man experience in exerting himself. A psychologically well-prepared missionary should have the desire to put his shoulder behind every swing of that sickle. He should be willing to serve with all his "... heart, might, mind and strength, ..." with "... an eye single to the glory of God, ..." (Doctrine and Covenants 4:2, 5.)

C. Socially. There are many programs in the Church and in our schools established for the purpose of developing people socially. These programs should be taken advantage of and encouraged, as they afford great development and self-confidence in our young people. This training broadens their understanding of human nature and helps them to be more at ease with people.

D. Physically. The physical and mental strains upon a missionary are great. Many develop ailments and stomach problems simply because they have not learned how to take care of themselves.

Participation in Church and school athletics, established habits of well-balanced eating, regular sleeping hours and exercise will be of great worth to the missionary.

E. Academically. This is where study habits are developed that are so necessary for an effective missionary. This is where an understanding and appreciation for other cultures may be developed. One missionary said: "If I had taken several hours to study the history and culture of that country, I would have understood why its inhabitants first impressed me as a proud and haughty people, and I would have lost my antagonism toward them and gained respect and love for them much sooner than I did." This is also where effective means of communication are learned. Knowledge of the following communication sciences can be very valuable to a missionary:

1. Speech. It is true that it is through the Spirit that men feel the truth; but what a great help it is if a person can explain the principles of the Gospel, using the basic principles of good speech.

2. English. The ability to use the language correctly is of great use in communication with people. Many missionaries who served in foreign language missions agreed that the missionaries who spoke the best English always spoke the best German, Spanish, or French.

3. Foreign Language. This helps one gain a greater understanding of one's own language. It helps him to understand the ways and characteristics of other people.

These five categories summarize briefly the major fields of preparation to be stressed. *If these things are molded together with a life of virtue and integrity, developed through living the commandments, the goal will have been reached.* The missionary will be prepared and worthy to be called. The sickle will be sharp. The thrust will reap an eternal harvest of happiness.

A Family United THROUGH PRAYER

EDITOR'S NOTE: The places and the names of all persons in this true story have been changed, excepting the name of the author. This is done to respect the privacy of members of the family involved.

I had just finished dressing my 2-year-old when the phone rang. Thinking it was just a routine call, I picked up the receiver . . .

"Hello,"

"Hello, this is Grandmother, Shirley. I just had a call from Logan. . ." The voice faltered, then began again: "It was Ann. We've found her; I mean she found us. . ." Grandmother was laughing and crying at the same time, and so was I. We had found my baby sister, thereby setting in motion a chain reaction that led to the finding of the rest of my family. But let me begin at the beginning.

I had been married nearly fifteen years and had eight children when my father's parents moved to Salt Lake. One day my grandmother phoned and asked me to come and visit her. I was delighted, as I did not know her very well. My folks separated when I was five, and my two brothers and I had come with mother to Salt Lake. This was my chance to get better acquainted with my grandmother and to get some information for my genealogical work.

During that visit I learned that my father had married again, not only once, but twice. I had six half-brothers and sisters, but grandmother had lost track of them over the years. The second wife had married again, and the third wife had left father and her three children. These children, grandmother said, had been placed in an orphanage, but had been adopted out; and there the trail ended.

"I feel so terrible," Grandmother said. "I don't know if they are married and have children. I don't even know how many great-grandchildren I have."

I looked at the dear old lady, her bright eyes dimmed with tears of regret and helplessness. I put my arm around her.

"Never mind; we'll find them," I told her. I did not know how nor where to begin; but now that I knew I had the sister I had always longed for, and three more, plus two brothers. I had to find them — I just had to!

(For Course 20, lesson of April 8, "Families of Your Posterity," and lesson of April 15, "Families of Your Progenitors"; for Course 18, lesson of February 4, "Faith"; and for Course 28, lessons of April 1 and 8, "Faith.")

"How will we do it?" she asked. "I've written to the orphanage, and they wouldn't even answer my letter. I haven't the first idea how to go about looking for them."

"We'll fast and pray," I told her. Grandmother looked at me with renewed faith.

"Why, Shirley, I didn't think of that. I'm ashamed. But I know that's the only way."

As I said good-by to her, she smiled and said, "Let's begin right away, so I can tell the newspaper fellow how many great-grandchildren I have when he comes to talk to Pa and me about our 'golden wedding' anniversary next month."

We did fast and pray and write letters, but found nothing. Two weeks went by; then I got that phone call from Grandmother. She could not tell me much on the phone, she was so emotional. So I hurried over to her house. She told me about Ann's phone call from Logan.

Ann is the youngest of the third family. She told Grandmother that she was adopted from the orphanage when she was five by some people named Wells. They changed her name to Jane. She resented very much their separating her from her brother and sister, John and Beverly. She married early and had a hard time adjusting because of her early life of frustrations and resentments. Even though her adopted parents were wonderful to her, she always held it against them for taking her away from the only two blood relatives she knew. She never forgot her real last name, however; and when she got older, she sent for her birth certificate and learned her father's name. She looked up people by that name in every town she and her husband could manage to travel to, and she called them to ask if they knew her father. Jane (Ann) told Grandmother that just the last two weeks she had had a great desire to phone to Salt Lake. So she procured a Salt Lake phone directory and found Grandmother's number and called her.

"Imagine Jane's surprise to find that she had half-sisters and brothers and dozens of nieces and nephews," Grandmother said.

The next weekend we had a family reunion. Jane's husband told us he was so thankful she had found her people.

"Now maybe she will be able to go to bed at

by Shirley Thulin

night without crying herself to sleep," he said.

But finding Jane (Ann) was only the beginning of the search. We were now even more anxious to locate her real brother and sister and the three children of the second wife. Where were we to begin?

"We will all fast this time," Grandmother said. Jane wrote to the orphanage; and because she was the sister of John and Beverly, they told her the last name of the people who took them. It was Davis. They were from Nevada, but that was so little to go on that we knew only prayer could help.

In the meantime, a cousin who lives in Idaho had been told about our finding Jane and was telling the story in her Relief Society class.

"So now if we could find Hilda, the second wife, we would be able to locate the second family," she said. One of the sisters said,

"Why, I know Hilda. Her name is Stevens now, and she lives right here in town."

A phone call to her brought the desired results, and Virginia, Wesley and Molly were found. When our cousin phoned to tell us the news, we almost could not believe it. Virginia and Wesley were right in Salt Lake; but Molly lives in Colorado, so we wrote her a letter to get acquainted.

We had another family reunion, this time with Virginia and Wesley and their families added. When we were ready to go home that night, Grandmother said to me, "Shirley, the time is growing short. We only have a little over a week to go before our anniversary, and we still have Ann's brother and sister to find. Let's all pray right now together and then fast tomorrow."

We wrote letters to the newspapers in every neighboring state but not one answered the ads. We wrote letters to the branches of the service, for we figured that John would be of an age to be serving somewhere. The Marines had had a John Davis from that town, but he had been released a while ago, and of course they had no record of where he had gone. We could think of nothing more to do, but the Lord heard our prayers.

One week from the day of the last reunion, Jane showed me a letter. It was from John in Montana and read somewhat as follows:

"My dear little Sister: Perhaps you were too

little to remember the day you were taken away from the orphanage, a kicking, squealing, little 5-year-old, but your sister, Beverly, who was eight, and I will never forget it.

"We have been searching for you ever since. The orphanage gave us the name of your adopted parents, but we could only trace them to Logan, and there the trail stopped. We wrote letters to the schools, but no Ann Wells of the right age had been registered, and we couldn't find a thing.

"A couple of weeks ago I woke in the night and felt impressed to write to the Logan Temple for information. I did. I got a reply saying that no Ann Wells had been baptized or sealed to her adopted parents, but that a Jane Wells had, and perhaps she was the one. It hadn't dawned on us that they had changed your first name as well as your last. We received another letter the following day from an old fellow who had worked in the temple a long time. He said he remembered very well the day you had come to the temple, and he knew your adopted mother's folks. He gave me their address. A phone call to them gave us your address.

"I have three little girls, and Beverly has a boy. I hope that finding out you have a brother and sister will not be too much of a shock to you, as perhaps your folks didn't tell you about your adoption. If I have done wrong in telling you of these things, please forgive me; but your sister and I have had no peace of mind all these years wanting to find you and to cling to what family we had. Please let us hear from you if you can forgive us for barging into your life this way. Love, your brother, John."

Jane laughed. "I wish I could see his face when he hears about all his other brothers and sisters! He thinks he had news for me. . . Just wait until he gets my letter!"

"We called Grandmother right away; and I said, 'How's that for service, Grandma? Tomorrow the reporter comes, and you know how many great-grandchildren you have!'"

The letters that traveled back and forth among the nine of us children were something to behold. The joy of finding each other was unmeasured.

We found each other only through our diligent search and fervent prayers to the Lord.

They Relied on Themselves for Success

by Janice and Arthur Anderson

SOME men have climbed to great heights in personal fame because they have had faith in themselves and have forged ahead with confidence in their own abilities and in the thing they were trying to accomplish. Self-reliance, together with such attributes as dependability, perseverance, and determination has helped many to realize success in life. Following are illustrations of why some self-reliant men became famous men.

Horace Greeley

On Aug. 18, 1831, a 20-year-old youth arrived in New York City with only \$10 in his pocket, a few shabby clothes, and not a friend or acquaintance within 200 miles. Forty-one years later he was known to a whole nation, which was mourning his death.

The change that had taken place during this period was the result of the determination and self-reliance of a man who learned early in life to work hard, live on meager means and devote himself wholeheartedly to the right, regardless of consequences.

In his early years, he spent every moment he could in reading good books. He served diligently as a printer's apprentice, setting type, writing and often producing the entire issue of the community newspaper.

When he went to New York completely on his own, he was obliged to take a job that no other printer wanted. He worked 14 hours a day for the salary of \$6 a week. In every spare moment he studied to prepare himself for greater opportunities.

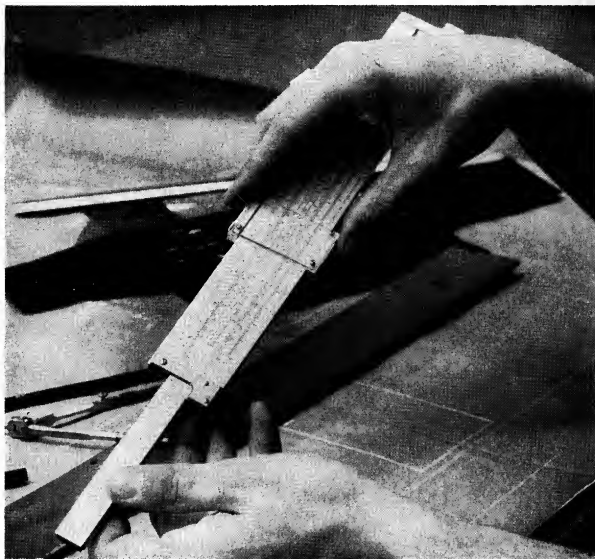
This man helped form a small newspaper publishing firm which

began printing a family newspaper, now known as the *New Yorker*, on the strength of only 12 subscribers. His writings were so well-conceived and influential that he was hired to publish a paper which guided a political campaign. Next, the energetic editor founded the *New York Tribune*, at a time when competition from two other New York newspapers was very severe.

Since the time of his death in November, 1872, the name of Horace Greeley has been synonymous with the virtues of self-reliance and dependability.¹

Herbert Clark Hoover

By the time Herbert Clark Hoover was 9 years old, both of his parents had died; and he was left in the care of an aunt and uncle in the small town of West



Through work and self-reliance, Herbert Hoover became a great engineer.

So courageous and honest were the writings of this New York editor that he was chosen eventually to represent his party as a candidate for the presidency of the United States. Though he did not win the campaign against the highly-favored general, Ulysses S. Grant, he greatly influenced the course of his country through a good part of his life.

Branch, Iowa. He received only a meager education before going to Oregon, where he worked as an office boy for another uncle.

As he worked, Herbert resolved to prepare himself for something better. He attended night school and studied in every spare mo-

¹(For Course 6, lesson of April 8, "Self-reliant—and Others Admire Us"; for Course 18, lesson of February 18, "Courage.")

¹Sherman Williams. *Some Successful Americans*; Ginn & Company, Boston, Massachusetts; pages 55-77.

ment, so that by the time he was 17, he was able to gain entrance to Stanford University in California.

Now completely on his own, young Herbert worked to pay his way. He delivered newspapers, worked on a laundry route, and served as secretary to the head of his department at the university. During summer vacations, he worked with official geological surveys.

Finally, he graduated from college, but because of the nature of the times, found only a common laborer's job in a mine.

Twenty years later, Herbert Hoover was the top mining engineer in the nation. As a partner in an international engineering firm, with operations in the United States of America, Russia, Australia, Burma, Italy, Canada, Mexico, and Central America, he circled the globe eight or ten times.

Because of his demonstrated self-reliance, ability and accomplishments as an organizer of

human effort, he was appointed by the United States government to organize the production of food throughout his homeland for export to Europe during World War I. So honestly and reliably did he do this work that he gained the confidence of his own countrymen and people throughout the world. In 1928, he was elected President of the United States²

John Logie Baird

John Logie Baird was born in Scotland, a sickly child, troubled with illness all of his life. Illness caused the failure of his efforts, successively, as a stocking salesman, exporter, manufacturer of jam, distributor of Australian honey, and a soap manufacturer.

Still suffering from ill health at 35, he turned his efforts to developing a system for transmitting pictures by wireless. After many years of hard work amid widespread disbelief in this project, John Baird transmitted the

first recognizable image on a TV screen. Though he had made a landmark in scientific history, he still met with prolonged opposition from many sides.

Finally other inventors produced a more practical television system, utilizing certain general principles developed by Baird. This meant that he received little recognition and no monetary reward for the pioneering work he had done.

Still Baird did not give up. Short of funds and in poor health, he continued to contribute his energies to the development of colored television, of which he gave a demonstration when he was 51.

John Logie Baird set an outstanding example of persistence, determination, and self-reliance in the face of illness and discouragement. He died in 1946, having led the way to one of the great inventions of his day.³

²Bessie White Smith, *Boyhoods of the Presidents*, 1929; Lothrop, Lee & Shepard Co., Boston, Massachusetts; pages 294-301.

³Patrick Pringle, *Great Discoverers in Modern Science*; Roy Publishers, New York, N.Y.; pages 25-37.

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ORGANIZE . . . DEPUTIZE . . . SUPERVISE (Concluded from page 39.)

by covering a weekly assignment at home. This has provided our enlistment workers with a tool in calling absentees from the previous Sunday to remind them of the current "home reading" assignment. This provides an indirect approach to encourage regular attendance and is proving to be very successful. A double roll is being used — one for the secretary and a duplicate for the class president, and a list is made of those on the active roll who were not present. Faithfully each week these members are called on the telephone and a prepared approach is used in soliciting their being present the following Sunday. This is a positive approach. It lets the members know they are being missed and urges regular attendance with its attendant blessings. Sometimes a post card is used if this is considered best when the absentee list is reviewed by the class president. This card is a pleasant reminder and is so worded that no one should take offense.

We examine regularly the inactive roll and the potential list of members. However, we realize we

must not weaken. This plan will continue to succeed only if we work it regularly and consistently. Our efforts are also being directed to the inactive list and new members moving into the ward.

Our objective is "everyone present or accounted for." To achieve this result, our activity committee arranges transportation for those needing rides; our welfare committee visits the sick; our social committee arranges the parties; our greeters' committee makes them welcome; and we strive to have everyone feel that he is wanted. Best of all, our teacher knows the Gospel and is effectively teaching it in this class. He spends many, many hours in preparation so that when we get the members out, they receive something which makes the effort of attending worth while.

I have had many Church assignments in my lifetime, but I must truthfully admit I am enjoying this Sunday School assignment best of all. It has been rewarding through the opportunity of being associated with such faithful and loyal people.

—Clarence L. Madsen.

...Realistic

by Reed H. Bradford



SHE was a lovely girl. An examination of her past revealed an impressive achievement in several areas. She had held several positions in the Church and carried out her functions with distinction. In school she was a good student and had held several studentbody positions. She had several friends, all of whom accepted her and liked to have her association.

Now, at the age of 18, she was in trouble because she had violated one of the standards of her school. After a lengthy discussion, the officials in charge asked her if her parents knew of the violation. She replied that they did not. She was then informed that it would be necessary to notify them. At this point, she broke down and wept uncontrollably and begged the officials not to tell her parents. "You see," she said, "they think I am a really outstanding girl. Once they are informed of this rule infraction, it will hurt them deeply. I don't want to hurt them."

Further discussion with the girl revealed that she had never been able to tell her parents about some of the major problems of her life. Her parents had outstanding records in the Church and the community. She had an image of them which barred almost any thought that they had ever committed an unrighteous act.

Most parents want to do everything they can to help their children achieve the most intensive, extensive, and lasting joy. Sometimes, however, their relations with their children are such that there is lack of the kind of communication which would achieve this end. The following things suggest some positive attitudes that all parents might establish in order to achieve an acceptable relationship with their children.

1. *Parents should consider every child as an individual.* Children differ greatly with regard to intelligence, emotional make-up, and potential. One can take a fine lesson from our Heavenly Father. Though all of His children differ in many ways, He loves all of them; and He is trying to maximize their potential for lasting joy. If a parent wishes to establish this kind of relationship with each child, he should avoid certain kinds of comparisons. One sometimes hears a child say that his parents have recognized another child who is particularly competent; and either consciously or unconsciously the parents have made the first child feel that he

(For Course 25, lessons of May 6 and 13, "Understanding the Adolescent"; and for home use.)

Parents usually want to do all they can to make their child happy and to give him lasting joy; but sometimes their relationship with the child is such that there is a lack of the kind of communication which would achieve this end. The child may then develop feelings of insecurity, and an inability to confide in his parents may result.

expectations for each child

must meet this high standard of achievement, even though he may not have the ability to do so. Then he develops guilt feelings or feelings of rejection against the clever child or the parents. But when a child is made to feel that he is accepted whatever his abilities are, and that all that is asked of him is to do his best with what he has, an entirely different feeling or attitude develops within him.

2. Various studies have shown that *how a child believes his parents feel toward him is more important than what the parents say about their feelings for him*. For example, a parent, unless he examines his feelings, may unconsciously develop a negative attitude toward a child who is not particularly gifted. Perhaps, also, he manifests his acceptance of a child who is gifted in ways which can easily be detected if one is looking for them. Consider an example. A young girl once came to a counselor and said that she knew she was not nearly as beautiful as her older sister. Many times she had heard her father compliment her sister on how well she looked, but she could hardly even remember that he complimented her, even though she had tried hard to present an acceptable personal appearance. Perhaps the father was unaware of this, but his child was not.

3. From the foregoing, it is easy to conclude that *parents ought to help their children establish realistic goals for themselves*. Sometimes parents make children feel that they should pursue occupational goals that are the same as the parents' goals. If the children have the necessary ability and interest to do so, this may work out well. However, if the child does not have this ability and interest, and pursues the goal only because he feels great pressure from his parents, several unfortunate alternatives may develop. He may develop feelings of resentment against his parents, feeling that they are dictating his life when he does not wish to have such dictation.

A more acceptable solution is to help the child find his qualifications and interests for various kinds of occupational pursuits. Today universities and many other organizations give tests of various types which assist the child in reaching an intelligent decision. Also, there is considerable information available on various occupational pursuits. Sometimes an individual makes a decision in favor of some goal based on faulty information. Had he really known a lot about it, he would have chosen differently.

Thus, a parent has really demonstrated the greatest love for his child when he accepts him as

a human being and as an offspring of our Heavenly Father. His motive is to help his child achieve the kind of goals that his Heavenly Father wants him to achieve. Everything that he does toward his child is done with the idea of helping him to develop his own personality. Gradually and continually he helps his child to develop from within himself so that when he leaves the parental "nest," he is able to make wise decisions.

During these years of preparation, the child should be able to talk with his parents on *any subject because he knows that they are trying to help him* and because he knows that they love him. If he makes a mistake, he would also be willing to talk to them about it because he knows that *they love him more than they love their own reputations*. He knows, further, that any feelings of disappointment they have are not really so important to them as being able to assist their child to acquire the necessary knowledge, insight, or ability so that he will not repeat the mistake.

What is more important than a human soul?

Suggestion:

It would be an excellent thing if members of the family could sit down together in a spirit of friendship and discuss their relationship one with another. Parents could help their children to communicate with them by taking the lead in expressing to their children that they *want* to do this. They might also ask their children how they feel about any problems which they might have. Parents might also examine their own behavior when a child has committed a mistake. Is their immediate response one of anger and reprimand, or is it one of listening and trying to understand why the child made the mistake? Furthermore, parents might try practicing empathy; that is, putting themselves in the position of their children and trying to see the children's problems from that point of view.

Children might also try to understand the position of their parents and practice empathy themselves. How would they treat a child if they had one?

Both parents and children might try to accept each other as real friends. Supposing, for example, they had a session in which they constructively criticized each other and discussed how they felt about how they were really being treated. If people were honest with themselves in this way, they might gain some real insights as to how they might treat each other so as to improve their relationships.

POETRY . . . the language of childhood

by Addie J. Gilmore

The purpose of using prayer poems in Sunday School teaching is two-fold. First, they provide experiences where children hear the rhythm and beauty of poetry; second, they present ideas to pray about.

Poetry is the language of childhood. Children move, sing, and speak in a pattern of rhythm. They are discoverers of new worlds and new ideas.

DAY AND NIGHT

Thank Thee God, for this new day;
Thank Thee for my work and play;
For Thy care the whole night through,
Thank Thee God for all you do.¹

*Remember your prayers little children
Both morning and evening each day.
The Lord is ready to hear you
He loves all His children to pray.*

Our Father in heaven,
We thank Thee
For the stars at night.
Skies would be so very dark,
Without their warm, soft light.

For health and food
And love and friends,
For everything Thy goodness sends,
Father in heaven, we thank Thee.²

FOOD

Father, we thank Thee for this food,
For all Thy love so great and good;
Feed all the hungry ones today,
Bless all the world with us, we pray.

*We thank Thee Heavenly Father
For apples ripe and sweet,
For grapes and pears and peaches
And all the fruit we eat.³*

Thank Thee, Father in heaven,
For farmers who plant seeds
And for the rain and sunshine
The growing plants all need.

SNOW

Thank Thee, Heavenly Father,
For the snow that came last night;
When I awoke this morning,
Outside looked soft and very white.

(For Course 1, lesson of March 11, "We Pray Together in Our Home"; for Course 2, lesson of March 4, "Heavenly Father Planned for Families to Pray Together"; for Course 4, lesson of May 20, "How to Pray"; for Course 6, lesson of April 1, "Prayerful—and We Find Peace.")

¹By Elizabeth S. Whitehouse. Used by permission of Westminster Press.

²By Ralph Waldo Emerson.

³From *Cradle Roll Lessons*, by Louise M. Oglevee, 1924; Standard Publishing Co., Cincinnati, Ohio. Used by permission.

The words of prayer poems are warm, rich, and delicate. They should be simple and easy to understand. They should express feelings of reverence, gratitude, and communication with our Father in heaven.

Prayer poems should be used in classroom teaching to stimulate discussion and understanding of prayer and its purposes. They should not be used in place of prayer, but should be used in teaching children to pray.

Through the skillful guidance of teachers and parents, children should learn to pray from the heart.

GROWING UP

<i>Help me, dear Father, To be kind and true; So many things Are hard to do.</i>	<i>Make me strong To do what's right, Help me try With all my might.</i>
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I thank Thee God for birthdays,
Help me grow each year
To love and help my family
And friends so very dear.

FAMILY

<i>I thank Thee God For my mother dear Who reads me stories I like to hear.</i>	<i>And when my evening Prayers are said She tucks me in My nice, warm bed.</i>
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Thank Thee for my daddy
Who earns money to buy food,
And for my dear, kind mother
Who makes it taste so good.

I thank Thee, Heavenly Father,
For my mother's love,
For my father's tender care
I thank Thee God above.

THE PRAYER THAT JESUS TAUGHT

As children progress in learning to pray, they should hear the words of this beautiful prayer. The meaning and ideas of the prayer should be explained to the children in simple, understandable words.

The spirit and power of prayer increases in the lives of those who pray.

. . . Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come, Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.⁴

⁴Matthew 6:9-13.

ISAIAH

a Messenger of God

Isaiah was a prophet — one of the greatest of the prophets! Isaiah, whose very name in Hebrew means, “Jehovah saves,” was a messenger of God. His message is the beautiful message “of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”

He was a *prophet* because he was called of the Lord to go and tell God’s message to the people of Israel. He was called by the Lord in person; he saw Him in vision “. . . sitting upon a throne, high and lifted up, . . .”¹ he heard the voice of the Lord saying, “. . . Whom shall I send and who will go for us? . . .”² He became a prophet because he responded willingly, saying, “. . . Here am I; send me.”³ He became great because throughout his lengthy ministry he continued serving, bearing the Lord’s word to the people. He taught the rich and the poor; the priests, false and true; the kings, good and bad.

He remains great today because he was wise in his counsel to kings, priests, and people; and his wise counsel remains true in the many situations of today that parallel

those of Isaiah's time. He lived in crisis times, in the day when the ten tribes of northern Israel had degenerated until they were conquered and lost (722 B.C.), and Judah was barely saved.

The leaders of nations then as now tended to put their trust for security in armies, though armies are made of men, not Gods. They, too, turned to that which was flesh and not spirit.² Isaiah spoke for the Lord to remind the war lords that he who tries to exalt his throne above the stars of God,³ and who makes the earth to tremble and shakes the kingdoms, making the land as a wilderness and destroying the cities thereof⁴—such an one shall be brought down. Even as Lucifer, Son of the Morning, who would ascend above the heights of the clouds and would be like the most High, but who was brought down to hell, to the sides of the pit,⁴ so shall it be on earth with those who follow Lucifer's way. By contrast, when He, the Servant of God, shall come, whose right it is to rule and reign, He with righteousness shall judge the poor and reprove with equity.⁵ Those despots of earth who usurp power and exercise unrighteous dominion shall find that the "saw" is not greater than He who pushes it, nor the "ax" stronger than He who swings it.⁶ These things Isaiah taught.

And he said of the foolish who take part of a piece of wood to make a fire, therewith to bake bread, and of another part make an idol with their own hands and then fall down and worship it: they have eyes but cannot see, and they have hearts but cannot understand.⁷ They worship gods that are not gods, and they provoke the Holy One of Israel to anger.⁸

Because Israel of Isaiah's time had failed in the mission unto which God called Abraham and his descendants through Isaac and Jacob, and because the descendants of those patriarchs were not bringing blessings to all the other families of the earth by bearing the Name and ministry of the true and living God to all others; indeed, because Israel had "gone away backward" to the morals and theology of the idol worshippers, therefore destruction of the nation and the scattering of the people of Israel was proclaimed.⁹ Nevertheless, they were told — and it was written, that their children and their children's children might know it—that the Lord was not making a full end of

them; someday a remnant would return and would gather strangers out of all nations along with them, and would make of all a peaceful kingdom over which the stem of Jesse would reign. He would cause all nations to beat their swords into plowshares and make them to learn war no more. In preparation for that great day, the mountain of the Lord's house would be established in the top of the mountains and all nations would flow unto it, to learn of His ways, to walk in His paths.⁹

Isaiah knew the ways of God with His children here on earth. He told how the Lord seeks to bring about the end of Man's evil ways by persuading him to repentance and promising magnanimously that he who will wash and make himself clean, putting away the evils of his doings from him, ceasing to do evil and learning to do well—seeking justice, relieving the oppressed—such an one may then come and reason together with the Lord; and though his sins be as scarlet, he shall be white as snow.¹⁰ And how could God in justice thus so generously forgive the sinner? Because of Him who would be wounded for our transgressions, and bruised for our iniquities, that the chastisement of our peace might be upon Him, and with His stripes we might be healed.¹¹ He who was to be the Divine Son of a virgin,¹² Immanuel, who is God-with-us. He was to be the Child unto us born, and the Son unto us given, who should be called "... Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."¹³ He is the Lord, by whom we are saved with an everlasting salvation; he is the Lord who created the heavens and formed the earth and made it; he is a just God and a Saviour; there is none beside Him.¹⁴ These things Isaiah knew and taught.

"... Great are the words of Isaiah," said the Saviour to the Nephites, "for surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles."¹⁵ It is indeed so. There are important messages for us today in his book; and as Nephi said of the things and people whom Isaiah wrote about: "... Ye may liken them unto you and unto all men."¹⁶

—Ellis T. Rasmussen *

*Brother Rasmussen is assistant professor of religious instruction at Brigham Young University. He received his B.S. and M.A. degrees from that university in 1942 and 1951.

1 Isaiah 6:1, 8.

2 Allusion to Isaiah 31:3.

3 Allusion to Isaiah 14:13, 16, 17.

4 Cites Isaiah 14:13-15.

5 Summarizes and paraphrases Isaiah 11:1-4.

6 Alludes to Isaiah 10:15.

7 Summarizes Isaiah 44:14-20.

8 Alludes to many utterances of the prophet and to Isaiah 1:4.

9 Summarizes the basic message of all the prophets of the time, and paraphrases many passages from Isaiah.

10 Summarizes Isaiah 1:16-18.

11 Isaiah 53 is source of this phraseology and doctrine.

12 Isaiah 7:14.

13 Isaiah 9:6.

14 Isaiah 45:15, 21.

15 3 Nephi 23:1, 2.

16 3 Nephi 11:8.



THE PICTURE

The serious, urgent expression of Isaiah in this painting could reflect his sense of responsibility in bearing a weighty message from the Lord to a nation about to be divided in civil war — and eventually to be enslaved. The sky's late afternoon glow seems to say the day is far spent, and there is still much to be done.

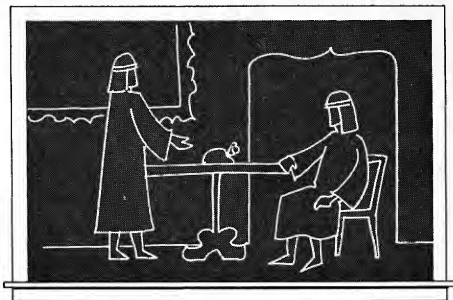
Professor Eugene Spiro, the artist, comes from a deeply religious Jewish family and is one of the best-known German portrait painters. Born in Germany in 1874, he has painted also in France and the United States of America. His works are to be found in museums and private collections all over the world. He is called one of the last living master painters of the impressionist school. For a long time Professor Spiro wanted to portray the great prophets of the Bible; and after many years of work, he recently fulfilled this dream.

—*Virgil B. Smith.*

He Understood and Forgave

A CHALKBOARD STORY BY MARIE F. FELT

SCENE I



IN the land of Palestine where Jesus lived were many people who loved Him dearly. He had taught them to be kind, to love one another, to be forgiving and to do unto others as they would that others should do to them. Even those who had done wrong felt that He was their friend. From Him they could learn to do better.

One day as He talked, there "... drew near unto him all the publicans [tax collectors] and sinners for to hear him." Nearby also were Pharisees and scribes. The Pharisees were proud, self-righteous people holding in contempt every nation but their own and also the common people of their own nation. The scribes wrote down and interpreted the Jewish law.

When these people saw the others who had come, they spoke with scorn, saying "... This man [Jesus] receiveth sinners, and eateth with them." They thought that true leaders should scorn such company, as they themselves did.

Jesus wanted to have these people understand that we are all our Heavenly Father's children; that no one is better than another unless he is more obedient to God. He wanted them to understand that our Heavenly Father loves all people and that He has great happiness when those who have done wrong repent and once again do the things that are right for them to do. To help them understand, Jesus told His critics this story:

"... A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living [wealth]."

Instead of saving this money or buying something worthwhile with it, this younger son gathered all he had and journeyed "... into a far country, ..." There he spent his money freely. The Bible tells us that he "... wasted his substance with riotous living."

Soon after he had spent all of his money, a very sad thing happened: "... there arose a mighty famine in that land; and he began to be in want." He had nothing left with which to buy food or to rent a place to stay, so "... he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine."

As the young man sat thinking of all that he had done, he felt both ashamed and very sad. He had lost all that his father had given him. He knew that he had been very foolish. Now, he had taken a job which the Jews considered low and degrading. It was no one's fault but his own, and he knew it. At times he was so hungry that "... he would fain [willingly] have filled his belly with the husks that the swine did eat: and no man gave unto him."

At last he said to himself, "... How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. ..."

Now when the young man "... was yet a great way off, his father saw him, ..." He could tell that his son had suffered much and his heart ached for him. With great joy he ran to meet him.

As soon as they met, he put his arms around his son's neck and kissed him. He had been worried, but now his worry was past. He was deeply grateful to have his son home once more.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

But the father was too happy to listen to what his son had to say. His son was home now. He was safe. He was where he would be warm, well-clothed and have plenty to eat. At that moment the father was not concerned with what had happened while his son was away. Turning to his servant

(For Course 4, lesson of April 1, "Our Obligation to the Family"; for Course 6, lesson of March 18, "Peacemakers—and We Make Others Happy"; and for Course 18, lesson of March 18, "Temperance.")

he said, "... Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

Everyone was happy that the younger son had returned home; that is, everyone but one person.

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound."

It would have been wonderful had the elder son been as happy as the father, but he was not. Instead, "... he was angry, and would not go in: ..." When his father learned of this he came out to plead with him to join the celebration. He told the son of his joy at having his younger son home again, and he asked him to join in the homecoming celebration.

Instead of understanding how his father felt and adding to that joy by joining in the merry-making, the older boy objected. He was hurt by the attention being paid his brother. He said that in all the years that he had served his father well and had obeyed him in all things, not once had his father given him even so much as a kid that he might make merry with his friends. But as soon as his brother had come home, even though the brother had spent unwisely all of the wealth given to him by his father and had kept company with wicked people, the father had welcomed him home with open arms and had killed the fatted calf for him.

With great affection, understanding, wisdom

and love, the father spoke to the elder son again. He wanted to help him understand that by welcoming his brother, they were celebrating the occasion of his repentance and were rejoicing because of that repentance. At no time were they showing approval for the bad things he had done.

"And he said unto him, Son, thou art ever with me, and all that I have is thine.

"It was meet [proper] that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." (Luke 15:1-32.)

How to Present the Chalkboard Story

Order of Episodes:

Introduction: Tell the first three paragraphs as the background for the scenes which follow.

Scene I:

Scenery: A room in a wealthy home.

Action: As the story is told, draw a father seated in a chair. By him is his younger son asking for his portion of the father's estate. The father grants his request.

Scene II:

Scenery: Draw a field with a pile of husks at one side.

Action: Draw a young man seated by the husks, thinking. By him are the swine, eating.

Scene III:

Scenery: An outdoor scene. Draw a road running into the distance. At the back is the father's home.

Action: Draw the father in the distance as he hurries down the road to meet his son, who is seen in the foreground.

Scene IV:

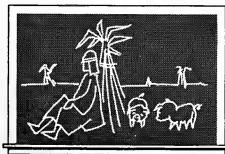
Scenery: Same as Scene I.

Action: Draw the son, now dressed in the best robe, a pair of shoes on his feet. The father looks on admiringly. Draw the friends who have come to celebrate the prodigal's return.

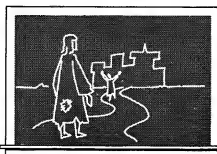
Scene V:

Scenery: Draw the outside of the father's home.

Action: The father is seen talking with his older son.



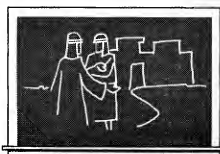
SCENE II



SCENE III



SCENE IV



SCENE V

Eliminate the Insignificant



At the General Priesthood meeting held in October, 1961, Elder Richard L. Evans brought us a phrase that was challenging to those with responsibility for the teaching of the Gospel of Jesus Christ. He spoke of the need to "eliminate the insignificant."

My challenge is directed to superintendents, coordinators, choristers, and organists in Junior Sunday School.

Is there a chance that we have become neglectful in choosing and presenting appropriate music to little children? Do we justify the use of inappropriate material merely because children respond favorably? Have we "dragged in" materials from public schools and other sources and forgotten our Sunday School objective? Are we easily swayed by sentimental performances?

Have we been confused with songs that are "cute" and entertaining and thus avoided selections of spiritual significance? Have we wasted precious time of

little children? Do we honestly feel that we are Gospel teachers? Are we sincere in our efforts to teach the Gospel of Jesus Christ?

The Junior Sunday School Music Committee of the Sunday School General Board offers the following statement:

The music program in the Junior Sunday School should:

1. Contribute to the teaching of the Gospel of Jesus Christ.
2. Promote the spirit of worship.
3. Develop spiritual attitudes.
4. Encourage children to communicate with our Heavenly Father through song.
5. Teach children to give thanks and praise to the Lord through music.
6. Help to develop a kinship with our Heavenly Father's other children.
7. Introduce children to our heritage of great hymns.
8. Encourage the children to participate by listening and singing.

9. Offer a selection of music suitable for young children and appropriate for the worship service.

10. Strengthen the Gospel concepts taught in classes; therefore, the music used in the classes, as well as that in the worship service, should be of high quality and appropriate for worship.

Your Committee also states:

"Instrumental music in the Junior Sunday School worship service should create a spiritual, reverential mood that is felt by all who are present. Although children are not aware of this fact, the beautiful music is helping them act in a manner pleasing to our Heavenly Father. Inappropriate music and too fast a tempo can cause unrest and lead to confusion, because it does not assist in creating the proper mood.

"Preludial music at the beginning of the worship service should create a quiet, receptive mood for children as they enter the chapel and take their places. Organists need to know how to select music and be willing to spend the necessary time to prepare it.

"The postlude should create a quiet, peaceful mood as children leave the chapel. There is no place for martial or march music in the worship service."

As Junior Sunday School workers, let us look critically at the music program in our own wards and stakes and be certain we choose music that is worthy of the Sunday School objective. Let us be humble and prayerful as we plan and choose materials to be used in the worship service. *It is our responsibility to present music that is appropriate to the teachings of the Master.*

—Vernon J. LeeMaster.

Jesus and the Woman of Samaria



Superintendents

Now Jacob's well was there. . .

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? (John 4:6, 7, 9-11.)

Jesus continued to stimulate her interest and talked of the water springing up into everlasting life. Then He spoke of her own past. At that point she questioned Him on doctrine, and finally He told her He was the Christ. She ran to get her friends and relatives and brought them to Him.

In this conversation with the Samaritan woman, Jesus exemplified those principles which are particularly pertinent to the theme of this year's Sunday School convention: "I Am My Brother's Keeper."

1. Jesus reached out beyond His group and spoke to a Samaritan. His disciples with Him and the woman herself were astonished that He would speak to her. Jesus would never have said what one Sunday School teacher said: "I am satisfied with my class as it is. Any strangers might interfere with our 'togetherness.'"

2. Jesus was straightforward in a manner to interest rather than to repel His invitee. His subtle approach was on a subject the most pertinent to

the two of them at that time: the water in the well. He asked her for a drink.

3. Jesus aroused the Samaritan woman's curiosity. He used an illustration with which she was familiar, but made it different and new. They were at a well, so He talked about water; but He talked of water after the drinking of which she would nevermore thirst. As He was not equipped to draw water for her from the well, she, taking His words literally, wondered, and then, becoming interested, began to question Him on a point of theology which separated the Samaritans from the Jews. What sympathetic ear would Jesus have received if He had started out by lecturing to her on their theological differences?

4. Jesus was interested in the individual. His contact was personal. He knew the life of the Samaritan woman and let her know of His interest in her. Her reflecting interest became so alive as a result that she rushed away to get her relatives and friends to bring them to the Saviour. As she brought them back with her, Jesus, seeing their white robes approaching, turned to His disciples and said: "... Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

Our own fields are white, ready for the harvest, waiting only for those friends who will invite them to Sunday School in a personal, interested way; waiting for the teachers interested enough to help them to make friends of the members of the class and to become their friends themselves; waiting for the superintendents and to become motivated and to motivate the teachers and class committee members so that the harvest is made. Truly, our own fields are white, ready for the harvest!

—Superintendent David Lawrence McKay.

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Answers to Your Questions

Should Gem Reference Be Recited?

Q. Should the citation given in THE INSTRUCTOR with each sacrament gem be recited?

—Oklahoma Stake.

A. No. The citation is given as a matter of reference for the reader of *The Instructor*.

When Is Nonmember on Active Roll?

Q. Should a nonmember regularly attending be transferred to the active side of the roll?

—Tulsa Stake.

A. The roll book instructions state: "Add to the appropriate class roll the name of . . . a nonmember of the Church after he has given assurance by attendance three times with reasonable regularity or in some other satisfactory way that he

desires to be enrolled and is willing to discharge all the duties of membership."

Are Attendance Awards Advisable?

Q. Is it advisable to give gifts to class members each Sunday to keep them coming to Sunday School?

—Olympus Stake.

A. Usually not. As we have said before, whenever you consider an award, keep in mind the following precautions: Do not discourage those who cannot qualify for the award; do not develop feelings of inferiority; do not make the award so common that it means nothing; make certain that the objective to be obtained is within the Sunday School objective and is not just set up to justify an award. —Superintendent Lynn S. Richards.

Memorized Recitations

COURSES 10 AND 18

for April 1, 1962

To be memorized by students in Courses 10 and 18 during March and recited in the worship service April 1 (taken from Course 10, *The Life of Christ*, and Course 18, *Christ's Ideals for Living*).

COURSE 10:

"Jesus answered . . . Whosoever drinketh of this water shall thirst again:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

—John 4:13, 14.

COURSE 18:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

"For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

—1 Timothy 2:1, 2.

Correction in the Handbook

Line 12, page 41 of *The 1961 Sunday School Handbook* is corrected by striking the words, "by the following September 1st," from the sentence, "On the first Sunday in January of each even year, a new class is formed to study Course 2, composed of children from Courses 1 and 1a who, on this first Sunday, will be four or five years of age by the following September 1st."

Line 13 and 14 of the same

page are corrected by striking the words, "on the following September 1st," making the sentence read, "The children three years old are retained in Course 1, even though this entails repetition of part or all of the course for them."

As previously announced, children 4 and 5 years old on January 1st—not the following September 1st—are the ones who form Course 2.

—D.L.M.

Coming Events

March to mid-April, 1962

Spring Instructor Campaign

Apr. 6, 7 and 8, 1962

Annual General Conference

...

Apr. 22, 1962

Easter Sunday

Apr. 8, 1962

Semi-annual

Sunday School Conference

...

May 13, 1962

Mother's Day

Do You Give Your Students Vision?

by Neil J. Flinders*



Objectives: A. To focus attention on the importance of developing in each student a dynamic personal vision of his own potential.

B. To center attention on a few concepts which will challenge the teacher to test his own thinking in these areas.

ONE vital and very elusive characteristic of an outstanding teacher is his ability to inspire "self-vision" within the students he teaches.

"Where there is no vision, the people perish: ..." (Proverbs 29:18.) There is more of a message in this proverb than its obvious prophetic lesson. Every person has need for *vision*. This ability to see through the mind's eye into the future is a source of personal power and a means to confidence. Every teacher of the Gospel has among his responsibilities the obligation to help each student obtain for himself a proper *vision* — a framework of goals that will cause his energies to be expended in worthwhile endeavors. It is good to remember that a youth's *vision* is a far more reliable predictor of his future than his native endowments. In addition to this, *vision* is a real key in tapping a person's creative reservoir. The compensation is well worth the effort if we succeed in this endeavor.

The principle of the patriarchal blessing helps us grasp the importance of this goal — to teach

(For Course 23, lesson of March 25, "Your Stewardship"; and for all Gospel teachers.)

vision. It is possible to determine what our Heavenly Father wants us to do if we can discover what He made us able to do. Many testimonies establish the value of the patriarchal blessing in helping a person find himself and lay out his path into the future. Students should be encouraged to obtain these blessings and abide by their counsels. But a teacher's responsibility does not end here; it just begins. Obtaining one's *vision* is a lifelong project.

There is a picture or an insight that precedes all great leadership. The real problem then, is not should we, but how can we best teach this *vision* to our youth. Someone has said that our most valuable learning is caught rather than taught. This maxim gives strength to the old adage, "You cannot give that which you do not have." There lies within these two statements a rich legacy in teacher education. Read them over again.

Before facing each class, we can profit by consciously or subconsciously taking inventory of our own perspective. Do we clearly understand our objectives? Do we *feel* our objectives? Paul told the Athenians that they must *feel* after the Lord if they expected to find Him. (See Acts 17:27.) This statement implies self-interest, involvement and sincerity, the very essentials of honest teaching.

Values are a fundamental factor of vision, and values are difficult to teach. We teach values by the way we act, by the intellectual and spiritual atmosphere we generate, more than by what we say. The type of vision a person develops is determined by the values he has. The teaching of values requires more than just telling, more than just knowing, more than just feeling, more than just understanding. It requires, most generally, all of these and more. A learning experience involving values becomes more than just the sum total of its parts. It is a moving experience. It affects behavior. It affects attitudes. It touches the emotions as well as the intellect.

With the above as stimulation, background, and introduction, let us consider three very fundamental features of teaching that directly contribute to effectiveness in motivating a student to obtain vision.

First, continually and consciously keep yourself aware of the importance of understanding your

*Brother Flinders is principal of the LDS seminary at Tabiona, Utah.

students. The following story illustrates the significance of this point.

A man was putting up a sign, PUPPIES FOR SALE; and before he had driven the last nail, there was a small boy standing at his side. That kind of sign seems to attract small boys. The youngster wanted to know how much the puppies were going to cost. The man told him they were very good dogs and that he did not expect to let any of them go for less than \$35 or \$50. There was a look of disappointment, and then a question: "I've got \$2.37. Could I look at them?"

The man whistled and called "Lady!" — and out of the kennel and down the runway came Lady, followed by four or five little balls of fur, with one lagging considerably behind. The boy spotted the laggard and, pointing, asked, "What's wrong with him?" The reply was that the veterinarian had said there was no hip socket in the right hip and that the dog would always be lame. The boy's immediate rejoinder was, "That's the one I want to buy. I'll give you \$2.37 down and fifty cents a month till I get him paid for." The man smiled and shook his head. "That's not the dog you want. That dog will never be able to run and jump and play with you."

The boy, very matter-of-factly, pulled up his little trouser leg and revealed a brace running down both sides of his badly twisted right leg and under the foot, with a leather cap over the knee. "I don't run so well myself," he said, "and he'll need somebody that understands him."¹

This is just the story of a boy and a dog, but it portrays a great truth. Teachers need the desire and the ability to understand their pupils.

Second, give the student "background" for your teachings. Supply the "setting" that will make

your material meaningful to him. Jacob teaches a great lesson on the use of the scriptures in this relationship.

And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. . . (2 Nephi 6:5.)

Use the scriptures as well as other material in this manner and increase your effectiveness as a teacher. Liken them to the student. Make them meaningful and pertinent to him and to his problems. In order to help him see into the future, a foundation or platform must be provided upon which he can stand. Basic background information is the material from which such a platform is built. The higher the platform, i.e., the more broad the background, the farther he will be able to see. Build each point of your lesson upon a broad, solid foundation.

Third, believe what you say or do not say it. Conviction is very important, and conviction of Gospel principles comes with testimony. Strive for and obtain that "living water" which the Saviour spoke of at the well in Samaria.

This living water or spirit is the force by which we can create the desire in others to see and the means by which we can cause the eyes of their understanding to open.

Perhaps it would be well to remember that the development of vision is a course objective as well as an objective in individual lessons. Results will often come slowly. But come they will if we will teach each individual lesson so as to direct and develop the student's vision along the lines of the course objectives.

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"He Is Risen"



Senior Sunday School Hymn for the Month of April

"He Is Risen"; author, Cecil Alexander; composer, Joachim Neander; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 61.

Since all mortal people are marching inexorably toward the grave, there are no words of greater meaning to God's children than the words, *He is risen*. It was the beloved Son of our Father in heaven who was risen, and He had risen from the tomb of death. He is the first of all the resurrected souls, and it is our fervent hope that we shall be like Him—glorious in a resurrection into immortality and eternal life—and our faith is directed toward this end. That is what we are singing about in this hymn, which is one of the greatest and grandest in all Christian literary and musical expression.

To the Chorister:

The melody was written about the year 1680 and has been much sung and loved by worshipers in many lands. It is a stately tune, not at all frivolous; and we will do well to sing it *fortissimo* with thankfulness and joy in our hearts. The chorister should point out this style and spirit of singing during hymn singing practice time.

Easter Sunday is on April 22 this year. We have, therefore, several Sundays in this month in which to learn well this Easter hymn, both in singing and playing it on the organ.

Will choristers please be particularly careful to give a clear preliminary beat so that singers will all have an opportunity to inhale together. Then they can give out in grand unison for the very first note and word. If singers do not start together, you as choristers may justly consider the fault to be yours. See what you can do to correct it. And what should you do? You should practice the matter of the preliminary beat before your equals and fellow choristers and organists in the monthly preparation meeting so that you will be fully ready when you face your Sunday School singers. For more details on the technique of preliminary beats,

you may consider a number of previous issues of *The Instructor*, including those of July, 1956, page 215; and October, 1956, page 312.

To the Organist:

Let the organ ring out with its most splendid voices. Draw the stops, turn off the enfeebling tremulant, open wide the shutters and:

*... Let the pealing organ blow,
To the full voiced quire below,
In service high and anthems clear,
As may, with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all Heaven before mine eyes.*
—John Milton, "Il Penseroso."

Let not your fingers falter even one note; add the most powerful bass at your command; and "breathe" with the congregation at the close of each phrase. Each phrase is two measures—or, eight half notes—long.

If you are an organist who plays pedals only in the bottom octave, then you may safely continue in your usual way in this hymn. For instance, the bass note "A" in the second measure may safely be played an octave lower, if you wish.

Anything that is "stately," as is this hymn, is done in a steady *tempo*. There is no room for going faster or slower anywhere. But you will need to keep your attention on this matter of steady *tempo* so you will not let it wander. Be a good accompanist for both your chorister and your singers, and show in your results that you are both eager and happy in your service as organist.

Be ye not readers only, but doers. You must practice all of the above recommendations so that you will master them. When you choristers and organists write for help, I often wish I could do your practicing for you. Alas, you must do it yourselves. Thank goodness for that, because I have enough practicing to do myself, and because you "learn to do by doing."

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of April

"Thanks to Our Father"; author, Robert Louis Stevenson; composer, Franz Joseph Haydn; *The Children Sing*, No. 7.

Children should be taught when young that everything good which we have comes from our Heavenly Father. They also need to be taught that we should express our gratitude for these blessings. The Saviour set the example for us throughout His life. Many times in the New Testament we are told that He thanked His Heavenly Father when He prayed. Each one of us should do the same. We can thank our Heavenly Father when we kneel in prayer. We can thank Him when we bow our heads in prayer. And sometimes we can sing our thanks in a hymn.

To the Chorister:

The Gospel message of "Thanks to Our Father" is found in the first stanza. After this stanza has been thoroughly learned, the others may be taught if desired. The text is very simple and can be understood by each child. When the chorister sincerely feels the concept of this song, the children will sense her sincerity. Boys and girls learn much from the example we set them.

To introduce this hymn, the chorister should sing it to the children. But because she needs to hear their singing, there will be times when she will listen. To give children confidence, she may sometimes merely "mouth" the words. It also may be desirable to make this song a listening experience for the officers and teachers. In this way the responsibility of the singing will be placed directly upon the children. Through effective planning and thorough preparation, the chorister will be calm, encouraging, and relaxed as she sings the hymn from memory without a book.

Children learn to sing by singing. If a child seems unable to sing in tune, it may be due to his lack of musical experience and to the fact that he has not yet learned to match the tones he hears. Using the interval beat pattern will help to establish the idea of high, low, or repeated tones.

Children need to sing some songs a little faster than adults because they have smaller lung capacity and have to breathe more often. If a hymn is sung too slowly and children have to breathe during the phrase instead of at the end, they may lose the thought of the Gospel message. One of the main purposes of music in the Junior Sunday School is to teach a Gospel concept. If children fail to grasp this con-

cept because they have sung too slowly, the chorister has failed in her assignment.

To the Organist:

The purpose of an introduction to a hymn is to set the mood. It also reminds the children of the melody, the words and the tempo in which the hymn is to be sung. Before boys and girls sing a hymn they know, they need to hear it played through completely. Often the last note of a hymn is the same note on which the hymn begins. Children need to hear the beginning note, or they may be confused about the tone on which they should sing.

Note: During hymn practice it may be helpful to review the songs suggested for Mother's Day. Look for a list of these songs on page 69 of this issue.

April Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"... Now is Christ risen from the dead, and become the first-fruits of them that slept."¹

¹1 Corinthians 15:20.

FOR JUNIOR SUNDAY SCHOOL

Jesus said:

"... Have peace one with another."²

²Mark 9:50.

Music to Accompany April Sacrament Gems

ADAGIO

GEORGE H. DURHAM

The Courtroom of Life

THERE is nothing quite so tragic as Monday morning in municipal court. Several years ago, as police reporter for a metropolitan newspaper, it was my job to cover criminal arraignments during this weekly, depressing hour of human grief. The scene will always be vivid in my mind.

Just before 9:30 o'clock, the jailers bring the prisoners in chains from their cells and herd them into the courtroom to await their individual turns before the bar of justice. Usually the defendants' bench is crowded, overflowing with a fantastic array of human beings — vagrants, drunks, peace disturbers, shoplifters, and other petty criminals.

People who do not know any better call them the "dregs of humanity." Their clothes are soiled, tattered, and worn. Their faces are haggard. Dark circles bulge beneath their eyes. Here and there a blood-stained bandage tells of some forgotten drunken fight or incident.

The prisoners sit and wait for the court to be called to order. They nervously fidget and glance around the room like caged animals. The drunks are in the worst shape. Their alcoholic bravery by now is wearing off and they wait in the courtroom bareheaded, humble, with their hats in their hands and guilty, sheepish expressions on their faces. Their bloodshot eyes, shaking hands, sickly coughs, and puffy, paste-colored skin betray the reason for their presence.

For many, Monday morning in municipal court is a routine experience. Life to these unfortunates is a hazy existence, disconnected by courtrooms, a few days of sobriety behind bars and the final return to the stale smell of the gutter. Perhaps to themselves and to the judge, they will swear repentance. But how often have they sworn this before? How many times have they occupied the same shameful seat on the defendants' bench?

The judge calls the court to order. The recorder reads the names of the defendants and the charges against them. Simple drunks are handled in groups. The prisoners stand and face the judge.

One by one the drunks plead their case and return to the defendants' bench to await adjournment of the court and exodus back to jail.

As the arraignments progress, other crimes emerge from the defendants' bench and air themselves before the bar. A well-known citizen assaulted his neighbor in a fit of anger; a neatly-dressed woman, her face red with shame, shop-

lifted a wallet from a downtown department store; another man sold liquor to a minor; and still another was caught running bare-skinned in a public park.

Those who sit on the defendants' bench come from all walks of life — rich men and poor men alike. A well-dressed man takes his seat beside a foul-smelling, unkempt vagrant who spent half the night sleeping in filth. Despite the difference in appearance, both men have something very much in common.

Sitting there in the courtroom, watching the endless parade of petty criminals, one cannot help but wonder why these sorrowful souls have allowed themselves to wander so far off the straight and narrow path. What events led to their downfall? How could they have averted disaster?

A study of the Gospel reveals the answers to these questions.

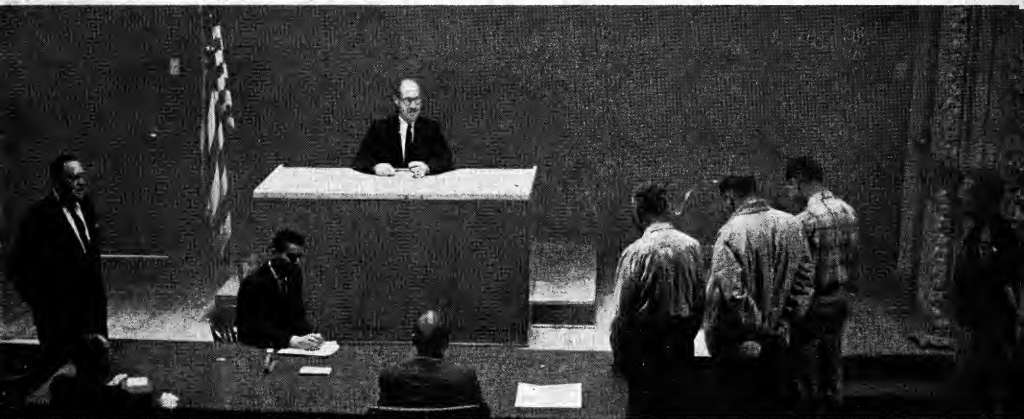
Pick any man or woman from the prisoners' bench at random, look into his or her past and you will find a common denominator from which all crime springs, from which sprouts the miseries of the world. This denominator is temptation, or rather, that each man or woman has surrendered himself or herself to temptation. Yes, temptation has been the downfall of many men since the beginning of time. It began with Lucifer, a spirit child of God, who rebelled in the pre-existence and was cast out of heaven.

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, . . ." (*Moses 4:4*.)

Lucifer set out to tempt all men to do evil. Through the ages he has been quite successful at this nefarious task. First to fall victim were Adam and Eve, our first earth parents. When they listened to Lucifer's subtle tongue and partook of the forbidden fruit, they succumbed to the first temptation on this earth, thus violating the initial commandment of God. For this, Adam and Eve were thrust from the Garden of Eden to take upon themselves the miseries of mortal life. (See *Genesis 3:1-24*.)

The scriptures tell us of many other great men who fell by the wayside because they surrendered to temptations of the flesh. Among them were Cain who, because of a jealous heart, slew his own brother (see *Genesis 4:8*); King David, who, for the lust of a woman, sent the woman's soldier husband to a battlefield death (see *II Samuel 11:15*); Judas, who betrayed Christ for 30 pieces of silver (see *Matthew 26:14, 15*).

(For Course 14, lesson of February 25, "The Temptation of Jesus"; for Course 6, lesson of February 11, "Repentance Makes Us Better"; and of general interest.)



What will the "sentence" be when we stand before our Eternal Judge and review our activities in the courtroom of life?

The scriptures, too, tell us many histories of men who overcame temptation under the most adverse conditions. The most classic example is the temptation of Jesus. (See *Matthew 4:1-11*.) Shortly after Jesus was baptized by John the Baptist, he was led by the spirit into the wilderness to fast 40 days and 40 nights. At the end of this time, as he hungered for food, Satan came to him and tempted him, saying:

"... If thou be the Son of God, command that these stones be made bread."

But Christ answered, "... It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Satan then took Christ into Jerusalem, set Him high upon a pinnacle of the temple, and tempted Him to jump so angels of the Lord might save His life.

But Christ answered, "... It is written again, Thou shalt not tempt the Lord thy God."

Satan then took Christ to a high mountain and showed Him all the kingdoms of the world with their glories. "... All these things will I give thee," the Devil said, "if thou wilt fall down and worship me."

Jesus' final answer to Lucifer still echoes throughout the world as a shining example to all men in resisting temptation: "... Get thee hence, Satan!" Christ rebuked, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

More than nineteen centuries later, in the dank atmosphere of a municipal courtroom, it is obvious the admonition of Christ has fallen on many deaf ears. These prisoners before the bar of justice,

and many other people like them the world over, apparently have not learned how to say, "Get thee hence, Satan."

Each one of us every day of our lives faces temptation in one form or another. It may come suddenly on the spur of the moment, or it may gnaw at our minds over a long period of time — the urge to steal, to cheat, to lie, to commit an immoral act, the urge to partake of the pleasures of the flesh and to forsake duties as members of the Church of Jesus Christ of Latter-day Saints.

It is easy to overcome these temptations if one will but think of Christ's experience with Lucifer and act accordingly. This means that we must live "by every word that proceedeth out of the mouth of God"; must not tempt God, and must worship and serve Him only. If every man would do this, there would be no need for courtrooms. The prison cells of the world would be empty, and peace would reign.

But man, being carnal by nature, finds it difficult to live God's commandments and to follow the examples He has set, even though His way leads to happiness and Lucifer's to despair.

The judge bangs his gavel. Court is adjourned. A sizeable group of God's children rises and shuffles from the room, the sound of their chains echoing down the hall.

How will we stand when we see the Eternal Judge of the quick and the dead?

—Nelson Wadsworth.*

*Brother Wadsworth, a veteran of the Korean conflict, graduated in journalism from the San Jose State College, California, in 1954. He worked as a newspaper reporter before taking his present position as an advertising copy writer. He and his wife, the former Gayle Forsyth, have two daughters. Brother Wadsworth has been a priest quorum adviser and is now explorer adviser in the Cottonwood Fifth Ward, Cottonwood Stake, Salt Lake City, Utah.

Pictures in 1962 Packets

Course No. 1

For this course, there is a colored picture packet which costs \$4. It contains 25 copies of the leaflet, "A Message to Parents from the Sunday School," and 45 pictures as follows:

- No. 1-1 Helping Mother
- No. 1-2 Feeding Baby
- No. 1-3 The Home Where Jesus Lived
- No. 1-4 Family Work
- No. 1-5 Each Doing His Part
- No. 1-6 Keeping the Garden Beautiful
- No. 1-7 Birds
- No. 1-8 The Beautiful World
- No. 1-9 The Nighttime Sky
- No. 1-10 Garden in the Rain
- No. 1-11 Spring Flowers
- No. 1-12 Feeding the Calf
- No. 1-13 The Ant Hill
- No. 1-14 Bedtime Prayer
- No. 1-15 The Big Wide World
- No. 1-16 Jesus Teaching
- No. 1-17 Growing Up
- No. 1-18 We Are Thankful
- No. 1-19 The Farmer Rests
- No. 1-20 An Afternoon Rest
- No. 1-21 We Take Turns
- No. 1-22 I Help Myself
- No. 1-23 My Playthings
- No. 1-24 Our Friends
- No. 1-25 Playing Together
- No. 1-26 The Bible
- No. 1-27 Class Prayer
- No. 1-28 A Gift
- No. 1-29 When Jesus Was Born
- No. 1-30 Jesus and the Children
- No. 1-31 Mother and Baby
- No. 1-32 Daddy Plays with Me
- No. 1-33 A Happy Family
- No. 1-34 Family Prayer
- No. 1-35 A Deacon Passes the Sacrament
- No. 1-36 Riding on Daddy's Back
- No. 1-37 Helping Brother
- No. 1-38 Planning
- No. 1-39 Baby's Bath
- No. 1-40 Daddy Feeds Baby
- No. 1-41 Patty Cake
- No. 1-42 We Look at a Book
- No. 1-43 Four Years Old
- No. 1-44 Mother's Birthday
- No. 1-45 Goodnight

Course No. 2

For this course, the teaching aids packet sells for \$4 and contains:

- I. Twelve special theme pictures:
 - No. 2-Unit One—Our Heavenly Father's Family
 - No. 2-Unit Two—Our Family in This World
 - No. 2-Unit Three—The Church of Jesus Christ of Latter-day Saints
 - No. 2-Unit Four—Trust
 - No. 2-Unit Five—The Right to Choose
 - No. 2-Unit Six—Prayer
 - No. 2-Unit Seven—Priesthood
 - No. 2-Unit Eight—The Sabbath Day
 - No. 2-Unit Nine—The Golden Rule
 - No. 2-Unit Ten—Happiness Through Service and Sharing
 - No. 2-Unit Eleven—Gratitude
 - No. 2-Unit Twelve—Love
- II. A cardboard display easel to use with the special theme pictures

III. An envelope-type matting for the special theme pictures

IV. Fifteen pictures (Old and New Testament)

- No. 2-1 Go and Teach All Nations
- No. 2-2 Jesus and the Fishermen
- No. 2-3 A Happy Time for Jesus
- No. 2-4 Baby Jesus is Blessed
- No. 2-5 John the Baptist Is Blessed
- No. 2-6 Luke
- No. 2-7 Jesus Healing
- No. 2-8 A Little Boy Made Well
- No. 2-9 Mary at the Tomb
- No. 2-10 A Bible Land Boy
- No. 2-11 Abraham Is Kind
- No. 2-12 Samuel and Eli
- No. 2-13 Miriam and Aaron Help
- No. 2-14 How Dorcas Helped
- No. 2-15 Sharing Long Ago

V. Four colored photographs:

- No. 2-502 Paying Tithing
- No. 2-504 Reading the Bible
- No. 2-16 Life of Grandpa
- No. 2-17 Oriental Family

VI. Four groupings of flannelboard figures:

- No. 2-18 Creation
- No. 2-19 Church Welfare, Including Bishop's Storehouse
- No. 2-20 Prayer
- No. 2-21 The Last Supper

Course No. 4

For this course, the teaching aids packet sells for \$6 and contains:

- I. Twenty pictures.
 - A. In full color:
 - Moroni Hiding the Plates
 - Blessing the Food
 - Family Prayer
 - Joseph Smith Receiving the First Vision
 - Being Baptized
 - Joseph Smith Praying in the Grove
 - A Child Praying
 - Joseph Smith Receives the Plates
 - Going to Church Together
 - Joseph Smith Works with His Father
 - A Child Praying in Sunday School
 - Nephi Returns with the Records
 - Altar
 - Pioneers Pray for Their Crops

B. The two colors:

- The Papyrus Plant
- Catacombs
- Ancient Scroll
- A Mummy
- Ward Chapel
- Facsimile from the Pearl of Great Price
- II. Plastic envelope for world map
- III. Attendance and activity chart
- IV. Figures of modern-day people and baptismal clothes

V. Maps

- A. Simplified flannel map of the United States—figures and scenes for the map:
 - 1. Joseph Smith's Birthplace—Sharon, Windsor County, Vermont
 - 2. Sacred Grove
 - 3. Hill Cumorah
 - 4. Smith home in Palmyra
 - 5. City
 - 6. Handcart

- 7. Conestoga wagon
- 8. Buffalo skull
- 9. Male and female buffalo
- B. Simplified map of the world
- VI. Letter Cards (two packages).

- A.
 - 1. Our Father
 - 2. which art in heaven,
 - 3. Hallowed be thy name.
 - 4. Thy Kingdom come
 - 5. Thy will be done
 - 6. in earth,
 - 7. as it is in heaven.
 - 8. Give us this day
 - 9. our daily bread.
 - 10. And forgive us
 - 11. our debts
 - 12. as we forgive
 - 13. our debtors.
 - 14. And lead us
 - 15. not into temptation,
 - 16. but deliver us
 - 17. from evil:
 - 18. for thine is the kingdom,
 - 19. and the power
 - 20. and the glory,
 - 21. forever, Amen.
- 1. If any of you lack wisdom,
- 2. let him ask of God,
- 3. that giveth
- 4. to all men liberally,
- 5. and upbraideth not;
- 6. and it shall be given him.
- 1. Ask and ye shall receive,
- 2. knock and it shall be
- 3. opened unto you.

- B.
 - Joseph Smith
 - Papyrus
 - Catacombs
 - Scrolls
 - Mummies
 - New Testament
 - Hieroglyphics
 - Old Testament
 - Mine
 - The Lord's Share
 - "Joseph, this is My Beloved Son, Hear Him"
 - All things are possible to him that believeth
 - The Church of Jesus Christ of Latter-day Saints
 - Remember the Sabbath day and keep it Holy

VII. Stand-up temple (the Salt Lake Temple)

VIII. Cardboard easel

Course No. 4 Eight Colored Picture Packet

This packet sells for 60 cents and contains eight pictures as follows:

- No. 49A Daniel in Lion's Den
- No. 69 Jesus Baptized
- No. 135-A Driven from the Garden
- No. 317 Dorcas
- No. 2944 Christ Walking on the Waters
- No. D-8140 Home of Peter Whitmer, Sr. (Site where Church was organized)
- The Prophet Joseph Smith
- Solomon Dedicates the Temple

Our Presidents, Colored Picture Packet

This packet sells for 65 cents and contains a picture of each of the Presidents, as follows:

- President Joseph Smith
- No. WD-8160 President Brigham Young

No. WD-8163 President John Taylor
No. D-8168W President Wilford Woodruff
President Lorenzo Snow
President Joseph F. Smith
President Heber J. Grant
President George Albert Smith
President David O. McKay

Temples

This packet sells for \$1 and contains 14 colored pictures of the temples as follows:

No. WH-8142 Kirtland Temple
No. D-8143 Nauvoo Temple
No. W-8145 Logan Temple
No. W-8146 Manti Temple
No. WH-8147 Temple Square in Salt Lake City, Utah
No. W-8148 Hawaiian Temple
No. W-8150 Arizona Temple
No. W-8151 Idaho Falls Temple
No. WH-8152-59 London Temple
No. WH-8153-59 New Zealand Temple
No. WH-8154-59 St. George Temple
No. WH-8155-59 Canadian Temple
No. WH-8156-59 Swiss Temple
No. WH-8157-59 Los Angeles Temple

Ninety-six Church History, Colored Picture Packet

This packet sells for \$3.25 and contains the following pictures:

No. D-8126 The Prophet Joseph Smith
No. D-8127 Joseph Smith Statue
No. D-8128 Lucy Mack Smith
No. D-8129 Joseph Smith's Birthplace
No. D-8130 Sacred Grove
No. D-8131 Joseph Smith's First Prayer
No. D-8132 Moroni Appears to Joseph Smith
No. D-8133 Emma Hale Smith
No. D-8134 Hill Cumorah
No. D-8135 Oliver Cowdery
No. D-8136 David Whitmer
No. D-8137 Martin Harris
No. D-8138 Susquehanna River
No. D-8139 Martin Harris Farm
No. D-8140 Home of Peter Whitmer, Sr.
No. D-8141 Book of Mormon Press
No. D-8142 Kirtland Temple
No. D-8143 Nauvoo Temple
No. D-8144 St. George Temple
No. D-8145 Logan Temple
No. D-8146 Manti Temple
No. D-8147 Temple Square in Salt Lake City
No. D-8148 Hawaiian Temple
No. D-8149 Canadian Temple
No. D-8150 Arizona Temple
No. D-8151 Idaho Falls Temple
No. D-8152 Adam-ondi-Ahman
No. D-8153 Independence, Missouri Countryside
No. D-8154 Liberty Jail
No. D-8156 Hyrum Smith
No. D-8157 Sidney Rigdon
No. D-8158 Frederick G. Williams
No. D-8159 Edward Partridge
No. D-8160 President Brigham Young
No. D-8161 Heber C. Kimball
No. D-8162 Vauxhall Chapel, Preston, England
No. D-8163 President John Taylor
No. D-8164 Parley P. Pratt
No. D-8165 Orson Pratt
No. D-8166 Orrin Porter Rockwell
No. D-8167 Joseph Smith Preaching to the Indians

No. D-8168 President Wilford Woodruff
No. D-8169 Wilford Woodruff's Pool in Herefordshire
No. D-8170 Mansion House in Nauvoo
No. D-8171 Joseph Smith's Store in Nauvoo
No. D-8172 Nauvoo, Illinois
No. D-8173 Eliza R. Snow Smith
No. D-8174 Carthage Jail
No. D-8175 Willard Richards
No. D-8176 President Lorenzo Snow
No. D-8177 Winter Quarters Sculpture
No. D-8178 Thomas L. Kane
No. D-8179 Mormon Battalion
No. D-8180 Sutter's Mill
No. D-8181 Mormon Battalion Monument
No. D-8182 Pioneer Woman
No. D-8183 Crossing the Sweetwater at Chimney Rock
No. D-8184 Fort Laramie
No. D-8185 Buffalo Stampede
No. D-8186 Mormon Pioneers on the Trail
No. D-8187 Wagon Circle at Independence Rock
No. D-8188 Pioneer Roadometer
No. D-8189 Fort Bridger
No. D-8190 Pioneers Entering the Valley
No. D-8191 A Pioneer View of Salt Lake Valley
No. D-8192 Type of Mormon Pioneer Home
No. D-8193 Erastus Snow
No. D-8194 Coming of the Gulls
No. D-8195 Mormon Pioneer Family
No. D-8196 Seagull Monument
No. D-8197 First Deseret News Press
No. D-8198 Fort Utah
No. D-8199 George A. Smith
No. D-8200 Charles C. Rich
No. D-8201 Handcart Pioneers
No. D-8202 Home of the First Sunday School in the Rocky Mountains
No. D-8203 Richard Ballantyne
No. D-8204 Squaw and Papoose
No. D-8205 Old Tabernacle
No. D-8206 Lion House
No. D-8207 Social Hall
No. D-8208 George Q. Cannon
No. D-8209 Old Paper Mill
No. D-8210 Endowment House
No. D-8211 Beehive House
No. D-8212 Salt Lake Tabernacle under Construction
No. D-8213 Salt Lake Tabernacle
No. D-8214 Mormon Tabernacle Choir and Organ
No. D-8215 ZCMI
No. D-8216 Pony Express Rider
No. D-8217 President Joseph F. Smith
No. D-8218 Farmington Ward Chapel
No. D-8220 Salt Lake Theatre
No. D-8221 President Heber J. Grant
No. D-8222 Anthony W. Ivins
No. D-8223 Welfare Square in Salt Lake City

Ten Book of Mormon, Colored Picture Packet
Arnold Friberg's "Book of Mormon" picture packet contains 10 pictures in color and sells for \$1.25. The pictures are:

No. 1 The Brother of Jared Sees the Finger of the Lord
No. 2 Lehi in the Wilderness Discovers the Liahona

No. 3 Young Nephi Subdues His Rebellious Brothers
No. 4 Lehi and His People Arrive in the Promised Land
No. 5 Abinadi Delivers His Message to King Noah
No. 6 Alma Baptizes in the Waters of Mormon
No. 7 Ammon Defends the Flocks of King Lamoni
No. 8 Helaman Leads an Army of 2,000 Ammonite Youth
No. 9 Captain Moroni Raises the Title of Liberty
No. 10 Mormon Bids Farewell to a Once Great Nation

Ten Commandments Colored Picture Packet

This packet sells for \$1.50 and contains 17 pictures:

The Finding of Moses by the Daughter of Pharaoh
The Building of the Pharaoh's Treasure City
Moses Presides at the Keeping of the First Passover
Moses, the Shepherd Prophet
Moses Subdues the Shepherds at Jethro's Well
The Consecration of Joshua on Mount Nebo
Moses Receives the Ten Commandments on Mount Sinai
The Children of Israel Worship the Golden Calf
The Lord Speaks to Moses from the Burning Bush
The Crossing of the Red Sea
The Great Exodus Begins at the City Gates
The Pillar of Fire Holds Back the Pharaoh's Chariots
The Three Ages of Moses
Moses, Son Prince of Egypt
The Plague of Death Strikes Down the Firstborn of Egypt
The Turning of Rods into Serpents at the Pharaoh's Court
Moses and Zipporah with Jethro's Flocks

Pioneer Sunday School (Large Colored Picture)

The price of this picture is 25 cents. It measures 12 $\frac{1}{2}$ by 10 inches, and is titled:

The Pioneer Sunday School

Richard Ballantyne Conducting the first Latter-day Saint Sunday School in Salt Lake Valley, Sunday, December 9, 1849. Painted by Arnold Friberg.

The Happy Childhood Packet

Useful for all Junior Sunday School courses, this packet contains 16 pictures and sells for \$1.25.

"Look at Him Eat!"
There Can Be Quiet Fun with a Book
There Is Exciting Fun Outside
Music Is a Gift from Our Father in Heaven
Some Seeds Float Through the Air
Our Father in Heaven Sends Us Snow-flakes
"How Fuzzy It Is!"
Flowers Have a Special Message, Too
"I'm a Big Girl Now"
"Up We Go!"
Big Sisters Help in Many Ways
"You Win"
"Hi There . . ."
"He's Warm Now"
"Turn Her Gently"
"Just Hear that Wind"

Meet Your Reappointed Board Member

ALBERT HAMER REISER



The Sunday School General Board was very happy to receive permission from the First Presidency to invite Albert Hamer

Reiser, who had previously been secretary and a member of the board since 1921, to membership again.

He was released from the board when he was made president of the Sugar House Stake, after his release from the presidency of the British Mission in 1955.

What a tower of strength Brother Reiser has been to the Sunday School throughout all these years!

At his father's death in 1911, Hamer, eldest of eight children, a lad of only 13 years, became the

chief support of the family. He was devoted to his younger brothers and sisters.

At the LDS High School he became very proficient in writing shorthand. He was graduated from the University of Utah in 1919 with a major in English. He then enrolled in the law school and was admitted to the bar in 1926.

He and Elizabeth Baxter were married in 1920. They have eight children—three boys and five girls.

In 1921, in the middle of his law course, he was employed as secretary of the Deseret Sunday School Union. How great was his devotion to the needs of the youth of the Church!

In 1942 he was made manager of the Deseret Book Company.

When General Superintendent George D. Pyper died in 1943, the new General Superintendent Milton Bennion chose George R. Hill as First, and A. Hamer Reiser as Second Assistant General Superintendent of the Sunday School.

Superintendent Bennion was released Sept. 19, 1949, and George Richard Hill was made General

Superintendent, with A. Hamer Reiser as First Assistant and David Lawrence McKay as Second Assistant.

In 1951 Brother Reiser resigned as manager of Deseret Book Company and moved to Buhl, Idaho, to engage in the automobile business. He came to Salt Lake City faithfully to care for his Sunday School work until he was called in 1952 to preside over the British Mission. He was given leave of absence from the General Board and was welcomed back in 1955, when he was released from that position.

Shortly thereafter he was called to be president of Sugar House Stake, which necessitated his release from the General Board. He was released from the presidency of Sugar House Stake to go to London to organize the Deseret Enterprises Ltd. At the conclusion of this assignment, Nov. 1, 1961, the First Presidency granted the Deseret Sunday School Union the privilege of inviting him back to membership on the General Board.

—General Superintendent
George R. Hill.

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Released with Appreciation

WILFORD MOYLE BURTON



"... The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (*Job* 1: 21.) So spake Job when word

was brought to him of the loss of all his property and the death of the members of his family.

In the calling of Wilford Moyle Burton, chairman of the Enlistment Committee and chairman of

the 1962 Convention Committee of the Sunday School General Board, to be a counselor in the presidency of Ensign Stake, we must say with Job, though it breaks our hearts, "... blessed be the name of the Lord."

Brother Burton, a son of that great Sunday School devotee, Theodore T. Burton, became a member of the General Board of the Deseret Sunday School Union, Dec. 7, 1948. Since that time, besides appointments to a score of civic, state, and other assignments too long to be mentioned here, Wilford has devoted himself to the needs of the Sunday School in a masterful way.

As chairman of the Enlistment Committee, he has been no small factor in the general increase in

Sunday School attendance. As chairman of the 1962 Convention Committee, he, with the other members of his committee, has organized a magnificent convention based upon the earnest request of President David O. McKay, "Every member of the Church a missionary." That committee has created an ingenious 34-page Convention *Instructor* which, with its powerful film, "My Brother's Keeper," will be a great enlistment stimulus for years to come.

Wilford, we hate to lose you from the General Board. Let us hope that your present appointment will be an equally challenging one.

—General Superintendent
George R. Hill.

"My Mother Loves Me"

As this special day brings many members to our Sunday School services, officers and teachers should be especially careful to maintain an atmosphere of warmth and reverence. This day presents a great opportunity for missionary work through inspired teaching.

For the Senior Sunday School

Devotional Prelude.

Opening Hymn: "There Is Beauty All Around," *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 169.

Invocation.

Greeting by Member of the Bishopric.

Sacramental Hymn: "O God, the Eternal Father," *Hymns*, No. 125.

Sacrament Gem.
Sacrament.

Hymn by Congregation: "Sweet Is the Peace the Gospel Brings," *Hymns*, No. 191.

Four-minute Talk: "Gospel Lessons My Mother Taught Me." (To be given by a member of Course 14.)

Four-minute Talk: "Teaching the Gospel—a Mother's Privilege." (To be given by a mother whose children are actively living the Gospel.)

Hymn by Congregation: "Mid Pleasures and Palaces," *Hymns*, No. 185. (First verse only.)

Separation to classes.

Closing Hymn: "Nay, Speak No Ill," *Hymns*, No. 116.

Benediction.

For the Junior Sunday School

Devotional Prelude.

Opening Hymn: "Love at Home," *The Children Sing*, No. 126.

Invocation.

Greeting by Member of the Bishopric or Superintendency.

Sacramental Hymn: "While of These Emblems We Partake," *The Children Sing*, No. 63.

Sacrament Gem.

Sacrament.

Songs by Children: "Mother Dear," No. 130; "Mother and

Father," No. 131; "Mother's Day," No. 132. (All are found in *The Children Sing*.)

Verses by seven children from Course 4: (See verses at bottom of this page.)

Songs by Children: "Helping Mother," "Mother Dear," page 10; and "Mother, I Love You," page 12. (All are found in *Sermons and Songs for Little Children*, by Moisselle Renstrom. They may be sung by all the children or assigned to various groups.)

Separation to classes.

Closing Hymn: "At Closing Time," *The Children Sing*, No. 36.

Benediction.

—Committee:

Lorna C. Alder, Chairman,
David H. Yarn, Jr.,
Clarence Tyndall,
Dale H. West,
Florence S. Allen,
Edith B. Bauer.

I KNOW MY MOTHER LOVES ME

1. When my mother says, "I love you, dear."
Then I know that it is so.
She shows me in all sorts of ways,
And that is how I know.
2. My mother loves me all the time.
She loves me even when I'm bad;
For when she wipes the tears away
She kisses me and makes me glad.
3. My mother likes to watch me play.
Sometimes she plays the game with me;
And though I do not always win
I learn to lose it cheerfully.
4. My mother keeps me neat and clean,
She cooks the food I like to eat;

And I will help her all I can.
To work with her is such a treat.

5. If I get tired from too much play,
Or there is a pain comes in my head,
My mother soothes the pain away
And tucks me gently into bed.
6. My mother sings the sweetest songs,
She is always full of cheer;
My mother speaks the kindest words—
I love my mother dear.
7. I thank God for my dear mother
When at night I kneel to pray
Father, make me kind and helpful
So I'll be like her someday.

—Georgia Maeser.

Titles and Dates of Sunday School Lessons by Courses

2nd Quarter, 1962

COURSE OF STUDY—1962	Course No. 1: A Gospel of Love	Course No. 2: Growing in the Gospel Part I	Course No. 4: Living Our Religion Part I	Course No. 6: What It Means to Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1962	Nursery 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson APRIL 1	Jesus Had Joy in His Family (13)	Heavenly Father Planned for Families to Build Places of Worship (13)	Our Obligation to the Family (13)	Prayerful—and We Find Peace (12)	Joseph in a Strange Land (13)	The First Disciples (13)
APRIL 8	We See Many Lovely Things (14)	Heavenly Father Has Special Helpers (15)	Sharing Church with the Family Brings Joy (14)	Self-reliant—and Others Admire Us (13)	Joseph, the Forgiving Brother (14)	My Father's House Is a House of Order (14)
APRIL 15	Heavenly Father Gives Us the Day (15)	Special Helpers at Sunday School (16)	The Family Is Eternal (16)	Shoring—and We Are Partners in Doing Good (14)	Israel in Egypt (15)	At Jacob's Well (15)
APRIL 22 Easter Sunday	Heavenly Father Gives Us the Night (16)	Easter Is a Special Time (14)	Life Is Everlasting (15)	Review	Review Lesson (16)	Review
APRIL 29	Heavenly Father Causes Things to Grow (17)	We Worship at Sunday School (17)	What Is Prayer? (17)	Free—and We Form No Bad Habits (15)	The Preparation of Moses (17)	Rejected by His Own (16)
MAY 6	I See Growing Things (18)	A Special Time for Worship (18)	Why We Pray (18)	Clean—and We Are Respected Everywhere (16)	Pharaoh, the Hard-hearted (18)	Jesus Finds a New Home (17)
MAY 13 Mother's Day	I See Living Things (19)	Our Mothers Help Us Worship (19)	The Value of Prayer (21)	Review	Review	Review
MAY 20	Thank You for the Beautiful World (20)	Books Help Us Worship (20)	How to Pray (19)	Cheerful—and All Is Well (17)	A Nation in God's Hands (19)	The Sermon on the Mount (18)
MAY 27	Jesus Enjoyed the Things of the World (21)	We Trust Our Parents (21)	When to Pray (20)	Obedient—and We Find It Easy to Learn (18)	A Constitution for Israel (20)	The Miracles in Galilee (19)
JUNE 3	Who Sleeps (22)	We Trust Our Heavenly Father (22)	Church Prayers (22)	Reverent—and the Holy Spirit Will Bring Us Joy (19)	The First and Second Commandments (21)	The First Missionaries (20)
JUNE 10	Who Wakens (23)	We Are Trusted (23)	Joseph's Family and Early Life (23)	Thoughtful—and We Bring Happiness to Others (20)	The Third and Ninth Commandments (22)	John the Baptist (21)
JUNE 17	What I Do When I Woken (24)	We Have the Right to Choose (24)	A Boy's Prayer Is Answered (24)	The Church Organization (21)	The Fourth Commandment (23)	The Return of the Missionaries (22)
JUNE 24	Choose the Right Things to Eat (25)	Being Responsible for Our Actions (25)	The Angel Moroni Appears (25)	Joseph Smith (22)	The Fifth Commandment (24)	Dark Clouds (23)

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

2nd Quarter, 1962

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 18: Christ's Ideals for Living	Course No. 20: Family Exaltation	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth	Course No. 26: The Good Life	Course No. 28: The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Stephen—the Martyr (12)	The Sermon on the Mount (Continued) (12)	Integrity (12)	Your Book of Remembrance (13)	Summary and Evaluation (27)	An Ideal Concept of Maturity (13)	Honesty (11)	Faith (13)
Beyond Jerusalem (13)	More Miracles in Galilee (13)	Beauty (13)	Families of Your Posterity (14)	Graduation	An Ideal Concept of Maturity (Continued) (14)	Honesty (Continued) (12)	Faith (Continued) (14)
A Roman Soldier Turns Christian (14)	Jesus Preached Glad Tidings (14)	Truth (14)	Families of Your Progenitors (15)		An Ideal Concept of Maturity (Continued) (15)	Civic Laws (13)	Repentance (15)
Review	Review	Review	Review		Ideals Control Effort and Direct Development (16)	Review	Review
On the Road to Damasus (15)	Four Miracles (15)	Serenity (15)	Character Sketches of Ancestors (16)		Problems of Learning (17)	Civic Responsibility (14)	Baptism (16)
The Roman Empire (16)	The Death of John the Baptist (16)	Adventure (16)	Historical Biographies (17)		Understanding the Adolescent (18)	Civic Responsibility (Continued) (15)	Made of Baptism (17)
Review	Near Bethsaida (17)	Review	Review		Understanding the Adolescent (Continued) (19)	Review	Review
Life in the Roman Empire (17)	The Transfiguration (18)	Prayer (17)	Eternal Motherhood (18)		The Making of an Eternal Marriage (20)	Health and Economic Security (16)	Baptism for the Dead (18)
From Damascus to Antioch (18)	Visits to Jerusalem (19)	Self-Regard (18)	Illustrated Genealogies (19)		Growth toward Religious Maturity (21)	Health and Economic Security (Continued) (17)	The Holy Ghost (19)
Paul's First Mission (19)	Closing Events in Galilee (20)	Conviction (19)	Family Traditions (20)		Faith and Intellectual Maturity (22)	Health (18)	The Sacrament of the Lord's Supper (20)
Gentiles Given Fellowship (20)	On the Road to Jerusalem (21)	Endurance (20)	Records Must Be True (21)		LDS Social Ideals and Social Maturity (23)	Recreation (19)	Authority in the Ministry (21)
Review	Jesus and the Samaritans (22)	Repentance (21)	The Correction of Records (22)		Free Agency and Freedom in a Mature Latter-day Saint (24)	Economic Security— the Productive Years (20)	Foreordination and Predestination (22)
Paul in Macedonia and Greece (21)	"When Ye Pray . . ." (23)	Thanksgiving (22)	Cases of Mistaken Identity (23)		Gospel Standards in Self-Control (25)	Economic Security—after Fifty (21)	The Plan of Salvation (23)

If Teacher Training lessons were started later than Sept. 24, 1961, complete course during these weeks.

Numbers in parentheses are manual lesson numbers, except Courses 25, 26, and 28. Course 26 and 28 numbers are supplement lesson numbers. Course 25 numbers are lessons as listed in preparation meeting helps. There is no Course 25 supplement this year.

SORROWS CAN BE TEACHERS

by Leland H. Monson

TO THE TEACHER: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on Stake Conference Sunday during the second quarter of 1962. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the Sunday School classes that will be held on Stake Conference Sunday so the teacher will be able to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher. It may be that a particular section of this outline should receive special emphasis in certain wards.

OUR emotional maturity is, in part, reflected by our own reaction to the trials, struggles, disappointments, and sorrows of life. Our attitude toward them, in turn, stifles or promotes our growth and development. To look upon these conditions as unjust punishment creates ill-will and gives us a dark view of life. This saps a person's courage and faith and leaves him to face the world alone.

To take a positive attitude toward our sorrows, however, helps us to avoid these pitfalls on the road to happiness and success. Looking upon sorrow as a redemptive force, as a power to make us better and stronger, definitely contributes to our welfare. As we face the trials of life, this wholesome attitude leads us to ask the question: "What is God trying to teach me now?"

That our trials and struggles are often blessings in disguise is taught in our standard works and also in the great literature of the world. Lehi, instructing his son, Jacob, said to him:

And now, Jacob, I speak unto you: Thou art my first-born in the days of my tribulation in the wilderness. And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren.

Nevertheless, Jacob, my first-born in the wilderness, thou knowest the greatness of God; and he shall consecrate thine afflictions for thy gain. (2 Nephi 2:1, 2.)

The same philosophy was taught by the Lord to Joseph Smith when He commented on Joseph's difficult experiences in Liberty Jail in March, 1839:

If [said the Lord] thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea; . . .

And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if

(For Course 6, lesson of February 4, "Faith Makes Us Strong"; for Course 18, lesson of February 18, "Courage"; for Course 25, lessons of April 1-15, "An Ideal Concept of Maturity"; and for Course 28, lesson of February 4, "Patience.")

the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. (Doctrine and Covenants 122:5-7.)

It is not modern revelation alone that explicitly states that our sorrows can be great teachers. The Old Testament *Book of Job* gives us an apt illustration of the doctrine. Job suffered as few men have been required to suffer. Out of his difficulties and disasters emerges a new and a finer man. Burned in the furnace of affliction, he comes out pure gold.

Two of our supremely great pieces of literature, one from the Grecian and the other from the Elizabethan period, also stress this noble and sublime philosophy of life. Aeschylus, in his tragedy, "Agamemnon," has one of the characters quote Zeus as saying:

*Who setting us on the road
Made this a valid law—*

*"That men must learn by suffering."
Drop by drop in sleep upon the heart
Falls the laborious memory of pain,
Against one's will comes wisdom;
The grace of the gods is forced on us
Throned inviolably.¹*

With equal power, Shakespeare developed the concept in *King Lear*. At the beginning of the play King Lear was an autocratic, domineering, impetuous, rash old man. Taken through the furnace of affliction by his two evil daughters, Goneril and Regan, Lear became mad. On the open heath in the foulest of weather, he experienced what wretchedness feel, and learned the need for kindness and generosity.

Near the close of the play, when he and Cordelia are captured as traitors, he has learned to forgive and forget.

A great change takes place between King Lear in the first scene and King Lear in the last scene. He learns wisdom from what he is required to suffer.

Writing in *The Instructor* on "The Second Beatitude," Elder Thomas E. McKay expressed a like point of view concerning the troubles that come to us. He wrote:

Sorrow comes to us unwanted, but it leaves us with some of our choicest blessings. Through our hours of mourning we learn unselfishness, brotherly love, and are given a sympathetic understanding of life.²

¹From *The Agamemnon of Aeschylus*, translated by Louis MacNeice; Harcourt, Brace and Company, New York, N. Y.

²May, 1956 issue, page 140.



Avenues to Truth



SCIENTIFIC TRUTH

RELIGIOUS TRUTH

OBSERVATION

Much scientific development has taken place as a result of men perceiving the phenomena of nature as revealed through the senses. From their observations they have been able to obtain many facts or specific items of information which, on occasion, have aided in the drawing of conclusions that may result in the establishment of scientific laws.

The existence of God, and the wonder, beauty and magnitude of His creations are apparent to the senses and evoke a reverent appreciation.

"The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1.)

"If a clock proves the existence of a clockmaker, and the universe does not prove the existence of a Supreme Architect, I am content to be called a fool." (Voltaire.)

EXPERIMENT

Experiments may be undertaken to advance one's general knowledge of the subject, to pursue specific aspects which previous experiments indicate to be promising, to confirm or deny an hypothesis.

By precept and example, Jesus showed us the way to truth and life. His authorized servants declare the need to seek the rules for righteousness and promise increased knowledge and understanding as these rules are applied.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matthew 7:7.)

"If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

"... Experiment upon my words, and exercise a particle of faith, ... nourish the word, ... by your faith with great diligence, and ... ye shall pluck the fruit thereof," (Alma 32:27, 40-42.)

EXCHANGED FINDINGS OR IDEAS

Conclusions of another worker in the same field may add to one's knowledge. If the status and methods of the worker evoke confidence, one may be able to accept his conclusions without having to undergo the labors and difficulties by which they were reached. In any case, the validity of the findings may generally be tested by following the procedures of the original worker.

God does not reveal Himself directly and personally to all people. He expects us to accept Him in faith, under the inspiration of His Spirit. But He reveals Himself and His will personally to some (e.g. prophets), and gives them the charge to testify of Him. Their testimony is as valid to others as a personal manifestation. And by following their example (prayer, faith, study, righteous living), one may for oneself "know of the doctrine."

"... I saw two Personages, ... One of them ... said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

"... This is the testimony, ... which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (Doctrine and Covenants 76:22, 23.)

"... Teach one another the doctrine of the kingdom ... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom;" (Doctrine and Covenants 88:77, 118.)

REASON

Information arrived at independently or gathered from other sources is sifted, digested, and arranged in mental patterns. Such study goes beyond the raw information by the process of "induction," designed to lead the mind towards general truth on the basis of less complete knowledge.

Man's faculties were given him for righteous use. His mental powers, no less than other divine gifts, must be used in the search for truth and wisdom. Religious truths, as well as secular ones, appeal to reason.

"... Seek learning, even by study and also by faith." (Doctrine and Covenants 88:118.)

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:29.)

"Seek not for riches but for wisdom," (Doctrine and Covenants 6:7; 11:7.)

INSPIRATION

While scientific progress depends basically on careful research, observation, and experiment, "inspiration" plays its part. This comes in the form of intuitive feelings, "hunches," unexpected flashes of insight, or imagination. Undoubtedly, such reactions are sometimes divinely inspired for the benefit of God's children—e.g., in the case of Columbus (see 1 Nephi 13:12) and many inventions.

The Spirit of Jesus Christ enlightens everyone who will listen to it. (Doctrine and Covenants 84:46.) Although the perception of religious truth is assisted by other means, deep conviction and faith and motivation to religious action come as a result of inspiration from God. And some truths can be obtained only by this means, for, "... the things of God knoweth no man, but the Spirit of God." (1 Corinthians 2:11.)

The highest in spiritual truth is given under the inspiration of the Holy Ghost, which is available to all faithful members of the Church.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.)

In practice the above five "avenues" are inseparable. They act and interact upon each other, bolstering and furthering each other's part in the eternal process of discovering truth and applying it.

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"If we want to win"

CUB LEARNING TO CLIMB
FOR FREEDOM.
HE RISKED A FALL

My friend had just returned from a trip to Africa. He had enjoyed a picture-taking safari. He had watched lions sleeping off a meal of zebra. He had seen giraffes and elephants and hyenas—and a large group of baboons. Through the night he had peered down on big game from the famed Tree House near the slopes of towering Mount Kenya.

But he spent little time telling us about Africa's wild life. Rather, he talked excitedly about mining operations in Orange Free State.

Young colored men from various parts of Africa's back country are flown in to work in the mines. "We saw a group of employees representing 30 different languages and dialects," my friend said. He explained that, at the mines, they are taught a common language. They are provided good housing and excellent hospital facilities in a new, planned community of approximately 100,000 people. The city is called Welkom. There are approximately 30,000 employed in the mining operation. They bring out gold from shafts penetrating the earth from 8,000 to 12,000 feet—more than two miles down!

These young men from Africa's bush work in the mines on a contract for one to three years. Then they usually return to the back country, purchase a wife, and resume tribal life.

As we listened, we were impressed with the good these gold mines are doing for peace and understanding in Africa, a continent coming before the world so often through headlines of war and strife and unrest.

Tribesmen from far and near come together, toil and live and play together, and then return to their respective peoples.

What started this interesting operation for peace? I do not know the beginnings of those gold mines. But they probably started because some free, bold man was willing to take the risk of drilling a costly hole into the desert in hopes of finding a ribbon of gold. And he found it deep down where the heat is unbearable without air conditioning.

Recently a machine tool manufacturer published an advertisement¹ headed:

"If we want to win,
we have to risk losing."

The copy went on to say: "Nothing worth having is ever won by weakly pecking at it, by being afraid of it." Freedom began in America, the advertisement noted, by a people willing to risk everything: "lives, our fortunes, and our sacred honor."

I have watched wild young geese learning to swim along the banks of the Green River, in an untamed area of the Rockies. Those goslings risked drowning to learn to swim.

I have seen a fluffy black cub stumble up a young pine. He risked a bad fall to learn to climb higher.

Almost everyone has watched a speckled young robin learning to fly. He risks a crash as his quivering wings stretch out.

But the wild goose enjoys more freedom as he swims, the bear as he climbs, and the robin as he wings into the blue. Because all ventured boldly, they achieved. And because they achieved, they also won new freedom from enemies which would destroy.

Freedom is a priceless gift—for a wilderness goose, a tribesman in Africa, or a man toiling with a diesel engine in Cleveland. But freedom has a price. It is a willingness to venture, to accept risk in place of security. It is a readiness to risk all, if necessary, for the soul-deep peace which only freedom under God can give.

This week a woman I know is undergoing heart surgery. The operation, she told me, is her choice. "I have children to raise," she said in her hospital room. "I could probably stay with them for some time, as a semi-invalid. But if I remain, I want to remain in a condition to really mother them."

She had probably never read the advertisement's headline. But as she resolutely faced death, she eloquently showed me the meaning of the message:

"If we want to win,
we have to risk losing."

—Wendell J. Ashton.

¹(For Course 28, lesson of February 25, "Free Agency," and lessons of April 1 and 8, "Faith"; and for Course 18, lessons of February 18, "Courage.")

²Warner and Swasey, Cleveland, Ohio, in U. S. News and World Report, July 31, 1961.